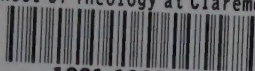


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A

GREEK TESTAMENT PRIMER

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A

GREEK TESTAMENT PRIMER

AN EASY GRAMMAR AND READING BOOK

for the use of

STUDENTS BEGINNING GREEK

BY THE

REV. EDWARD MILLER, M.A.

RECTOR OF BUCKNELL

Oxford

AT THE CLARENDON PRESS

1888

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PREFACE.

THIS Primer was undertaken in consequence of applications made to the Delegates to provide an easy Introduction to the Greek of the New Testament. It is hoped that such an Introduction may enable many zealous students of the Sacred Books, who have not had the advantage of a classical education, to read those books in the tongue in which they were written.

The Grammar in this Primer is confined (with but slight exceptions) to words and constructions which occur in the Greek Testament. It is kept distinct from the rest of the book in order that it may be a manual of ready reference for those who have gone through, or who do not require, the Reading Primer. The latter has been drawn up according to a system which in years gone by I have found notably successful with scholars beginning Greek.

In quotations from the Greek Testament, the *Textus Receptus* has been used in the form in which it is found in the Oxford editions known under the name of Bishop

Lloyd, although I have allowed myself some liberty about punctuation and accents.

The little work owes much to the Venerable Archdeacon Palmer, who has looked over the proof sheets. But for its final condition I am alone responsible.

*Errors in accent are
numerous,*

E. M.

October, 1887.

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INTRODUCTION.

THE Greek of the New Testament differs in many respects from the Language as it was written by Herodotus, or Thucydides, or even Xenophon.

The intellectual and moral predominance of the Greeks caused their tongue to be widely accepted after the time of Alexander the Great as the vehicle of educated thought. It came, therefore, to be both spoken and written by large numbers of people who were not Greeks by birth. And the natural result was that the language, in gaining and preserving a supremacy, lost in purity and force. Whilst it was used by persons of other races and characters, and became the utterance of other habits of mind and speech, the construction of phrases and sentences was affected in many respects, and words from other sources were intermingled with Greek expressions.

Accordingly, there may be found amongst the writers of the Books of the New Testament a tendency more or less strong to a Hebrew or Aramaic cast of style, and to the employment of Hebrew, Aramaic, or Latin words. Some of the chief of these features of distinction will be noticed in this Primer as they severally come under observation: but the general relation of the language of the New Testament to Classic Greek should be borne in mind throughout the study of it.

The beginner is recommended in using this book:—

1. To make himself well acquainted with the alphabet

and the character of the several letters. He should write and re-write them again and again.

2. To read carefully throughout the large print of the *Accidence* and *Syntax*, in order to gain a general knowledge of the New Testament, and at once to learn to read Greek.

3. To commit accurately to memory the inflexions of the inflected Parts of Speech, as given in the typical words.

4. He may at the same time begin to read the Exercises, previously committing to memory the short List of Words under each.

It should be remembered, that the two great difficulties in learning a language consist in mastering the Grammar and the Vocabulary.

PART I.

LETTERS, BREATHINGS, ACCENTS, STOPS.



1. There are twenty-four Letters in Greek, viz. :—

	A	<i>a</i>	Alpha	<i>a</i>
	B	β (6)	Beta	<i>b</i>
	Γ	γ	Gamma	<i>g</i> (hard)
	Δ	δ	Delta	<i>d</i>
	E	ϵ	Epsilon	<i>e</i> (short)
	Z	ζ (s)	Zeta	<i>z</i>
	H	η	Eta	<i>e</i> (long)
	Θ	θ (s)	Theta	<i>th</i>
	I	ι	Iota	<i>i</i>
10	K	κ	Kappa	<i>k</i>
	Λ	λ	Lambda	<i>l</i>
	M	μ	Mu	<i>m</i>
	N	ν	Nu	<i>n</i>
	Ξ	ξ	Xi	<i>x</i> 155
15	O	\omicron	Omīcron	<i>o</i> (short)
	Π	π (w)	Pi	<i>p</i>
	P	ρ	Rho	<i>r</i>
18	Σ	σ (s final)	Sigma	<i>s</i>
	T	τ	Tau	<i>t</i>
	Υ	υ	Upsilon	<i>u</i>
-	Φ	ϕ	Phi	<i>ph</i>
	X	χ	Chi	<i>ch</i> (hard)
	Ψ	ψ	Psi	<i>ps</i>
	Ω	ω	Omēga	<i>o</i> (long).

γ before κ, γ, χ, or ξ is pronounced like *ng*:—as

ἄγγελος, *an angel*. συγχαίρω, *I rejoice with*.

ἐγκαίνια, *the Encaenia*. σάλπιγξ, *a trumpet*.

2. There are seven Vowels:—viz.

ε, ο, short, as in ἄγγελος, *an angel*;

η, ω, long, as in ζωή, *life*.

α, ι, υ { short ὕδατι, *water*, ἐκπειράσεις, *thou shalt tempt*;
and long ἐπείνασε, *he was hungry*, ἀξίνη, *an axe*,
ἀπολῦσαι, *to put away*.

The chief Proper Diphthongs are:—

αι, with broad *a* and *e* sound welded together, like *aye*,

as Ματθαῖος, *Matthew*.

αυ, like *saw* „ „ αὐτός, *he*.

ει, „ *neither* „ „ οὐδείς, *no one*.

ευ, „ *few* „ „ πιστεύει, *believeth*.

οι, „ *soil* „ „ οἱ Φαρισαῖοι, *the Pharisees*.

ου, „ *loud* „ „ Ἰουδαῖοι, *the Jews*.

Improper Diphthongs have ι written underneath the chief vowel, but not sounded:—

ᾱ, like *rain* as ἐν οἰκίᾱ, *in a house*.

ῆ, „ *deceive* „ ἐν τῇ οἰκίᾱ, *in the house*.

ῶ, „ *hoe* „ ἐν τῷ νόμῳ, *in the law*.

3. Consonants are Single and Double, besides the sibilant (σ).

A. Single Consonants are either:—

a. Mutes, viz.

Labials, π, β, φ.

Dentals, τ, δ, θ.

Gutturals, κ, γ, χ.

Of these φ, θ, χ, are Aspirates.

b. Or Liquids, viz.:—λ, μ, ν, ρ.

B. Double Letters are the following three :—

ζ, made up of σδ or δς.

ξ, „ κς, γς, or χς.

ψ, „ πς, βς, or φς.

4. Every Vowel at the beginning of a word has a BREATHING. The Soft Breathing (') is not sounded, as Ἰωάννης, *John*, ἄνθρωπος, *a man*, ὄρος, *a mountain*.

The Aspirate or Harsh Breathing (´)=H, as τὸ ἱερόν, *the temple*, υἱός, *a son*, οὗτος, *this*.

All words beginning with υ or ρ have the aspirate, as ὕδωρ, *water*, ῥῆμα, *a word*. When two ρ's come together in the middle of a word, the first has the Soft Breathing, and the second the Aspirate, as ἔρρωσο, *farewell*.

5. There are three ACCENTS, always marked over the vowel of the syllable :—

Acute (´), as λόγος, *word*.

Grave (`), „ Θεός, *GOD*.

Circumflex (^) „ ἱερεῖς, *priests*.

The Circumflex arose from the Acute and Grave coalescing, as ζητέω, ζητῶ, *I seek*.

In the case of a diphthong, the Breathing and Accent are put over the second vowel, as in αἶρω, *I take up*.

6. An Apostrophe (') shows that a vowel is cut off, as δι' αὐτοῦ, *through him*, for διὰ αὐτοῦ, ἐφ' ὃν, *upon whom* for ἐπὶ ὃν.

Note the change of consonant to an aspirate before the initial aspirate in ὃν.

7. There are four stops :—

Comma (,) Full Stop (.)

Colon (:) Mark of Interrogation (;)

8. When two Vowels or a Vowel and a Diphthong from two different words are blended together (CRISIS, *mixture*), the united or condensed Syllable has a CORONIS (') over it,

as *κἀγώ*, and *I*, for *καὶ ἐγώ*: *τοῦναντίον*, *the contrary*, for *τὸ ἐναντίον*.

9. N is appended to Third Persons of Verbs in *ι* or *ε*, and to Datives Plural in *ι*, when the succeeding word begins with a vowel, or at the close of a sentence: as *ἔδωκεν αὐτοῖς*, *he gave to them*; *τοῖς πέμψασιν ἡμᾶς*, *to them that sent us*; *ἡ σκοτία αὐτὸ οὐ κατέλαβεν*, *the darkness comprehended it not*¹.

¹ This is called *ν ἐφελκυστικόν*.

PART II.

ACCIDENCE.



1. There are three Numbers in Greek :—

Singular Dual Plural.

But the Dual (for *two*, or *a pair* of anything) is not found in the New Testament, and will therefore be omitted in this Primer.

2. There are three Genders :—

Masculine Feminine Neuter.

3. And five Cases :—

Nominative Genitive
Vocative Dative.
Accusative

4. A definite Article, *ὁ, ἡ, τό, the* :—

<i>Singular.</i>			<i>Plural.</i>		
M.	F.	N.	M.	F.	N.
N. ὁ	ἡ	τό	N. οἱ	αἱ	τά
A. τόν	τήν	τό	A. τοὺς	τάς	τά
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς.

5. All Neuter Nouns or Pronouns, whether Singular or Plural, have their Nominative, Vocative, and Accusative the same.

The Genitive Plural always ends in *-ων*.

The Dative Singular always ends in *-ι*, but it is often written underneath (*subscript*), and is not pronounced.

6. The Stem is the part of a word that remains actually or virtually unchanged by inflection.

I. DECLENSION OF SUBSTANTIVES.

There are three Declensions of Substantives:—

I. FIRST DECLENSION:—A-NOUNS.

A. Feminines in -η, as τιμή (τῖμα), *honour*.

B. Feminines in -α, preceded by a consonant as δόξα (δοξα), *glory*; or with a vowel or ρ before it as σοφία (σοφια), *wisdom*; ἡμέρα (ἡμερα), *a day*.

C. Masculines in -ης, as ὁ κριτής (κρίτα), *a judge*; and in -ας, as ὁ νεανίας (νεᾶνια), *a young man*.

Singular.

N. τιμή, *honour*

V. τιμή, ο *honour*

A. τιμήν, *honour*

G. τιμῆς, *of honour*

D. τιμῇ, *to honour*

Plural.

N. τιμαί, *honours*

V. τιμαί, ο *honours*

A. τιμάς, *honours*

G. τιμῶν, *of honours*

D. τιμαῖς, *to honours*.

Singular.

N. δόξα	σοφία	κριτής	νεανίας
V. δόξα	σοφία	κριτὰ	νεανία
A. δόξαν	σοφίαν	κριτήν	νεανίαν
G. δόξης	σοφίας	κριτοῦ	νεανίου
D. δόξῃ	σοφίᾳ	κριτῇ	νεανίᾳ.

Plural like τιμή.

Names of Persons in -ας derived from Hebrew make the Genitive in -α:—as Κηφᾶς, Κηφᾶ, Ἰούδας, Ἰούδα. Except when a Vowel goes immediately before:—as Ἡσαΐας, Ἡσαΐου, Ἠλίας, Ἠλίου. So Ἰωσῆς, Ἰωσῆ.

Names of places derived from Hebrew are indeclinable:—as Κανά, Βηθσαϊδά, Γολγοθᾶ.

2. SECOND DECLENSION :—O-NOUNS.

A. Masculines in -ος :—as λόγος (λογο), *a word*.B. A few Feminines in -ος :—as ὁδὸς (ὁδο), *a way*.C. Neuters in -ον :—as τέκνον (τεκνο), *a child*.

<i>Sing.</i> N. λόγος, <i>a word</i>	ὁδὸς	τέκνον
V. λόγε, <i>o word</i>	ὁδὲ	τέκνον
A. λόγον, <i>a word</i>	ὁδὸν	τέκνον
G. λόγου, <i>of a word</i>	ὁδοῦ	τέκνον
D. λόγῳ, <i>to a word</i>	ὁδῷ	τέκνῳ
<i>Plur.</i> N. λόγοι, <i>words</i>	ὁδοὶ	τέκνα
V. λόγοι, <i>o words</i>	ὁδοὶ	τέκνα
A. λόγους, <i>words</i>	ὁδοὺς	τέκνα
G. λόγων, <i>of words</i>	ὁδῶν	τέκνων
D. λόγοις, <i>to words</i>	ὁδοῖς.	τέκνοις.

Variants are :—

N. Ἰησοῦς. V. Ἰησοῦ. A. Ἰησοῦν. G. D. Ἰησοῦ.

N. Ἀπολλῶς. A. G. Ἀπολλῶ. (The other cases do not occur in the N. T.)

N. σάββατον. Pl. D. σάββασιν(ν).

ὀστοῦν for ὀστέον, *a bone* (John xix. 36).

For νοῦς and πλοῦς, see under Third Declension.

3. THIRD DECLENSION.

CONSONANTAL NOUNS, I- AND U-NOUNS, AND DIPHTHONGAL NOUNS :—MASCULINE, FEMININE, AND NEUTER.

A. CONSONANTAL,—MASCULINE AND FEMININE.

(1) Labials :—as λαῖλαψ (λαιλαπ) λαίλαπος (ή), *a tempest* ;
Ἄραψ (ἄραβ) Ἀραβος (ὁ), *an Arab*.

(2) Dentals:—ἐσθῆς (ἐσθητ) ἐσθητός (ῆ), *raiment*; παῖς (παιδ) παιδός (ό, ῆ), *boy or girl*.

(3) Gutturals:—σὰρξ (σαρκ) σαρκός (ῆ), *flesh*; πτέρυξ (πτερυγ) πτέρυγος (ῆ), *a wing*; νύξ (νυκτ) νυκτός (ῆ), *night*.

<i>Sing. N.</i>	λαῖλαψ	παῖς	νύξ
<i>V.</i>	λαῖλαψ	παῖς	νύξ
<i>A.</i>	λαίλαπα	παῖδα	νύκτα
<i>G.</i>	λαίλαπος	παιδός	νυκτός
<i>D.</i>	λαίλαπι	παιδὶ	νυκτὶ
<i>Plur. N.</i>	λαίλαπες	παῖδες	νύκτες
<i>V.</i>	λαίλαπες	παῖδες	νύκτες
<i>A.</i>	λαίλαπας	παῖδας	νύκτας
<i>G.</i>	λailάπων	παῖδων	νυκτῶν
<i>D.</i>	λαίλαψι(ν).	παισί(ν).	νυξί(ν).

(4) Liquids:—αἶων (αἶων) αἰῶνος (ό), *an age*; ἡγεμὼν (ἡγεμον) ἡγεμόνος (ό), *a governor*; ἄρχων (ἀρχοντ) ἄρχοντος (ό), *a ruler*; Ἕλλην (έλλην) Ἕλληνος (ό), *a Greek*; ποιμὴν (ποιμεν) ποιμένος (ό), *a shepherd*; σωτὴρ (σωτηρ) σωτήρος (ό), *a saviour*; ἀστὴρ (αστερ) ἀστέρος (ό), *a star*. Also nouns having syncopated forms; as πατὴρ (πατερ) πατρὸς (ό), *a father*.

<i>Sing. N.</i>	αἶων	ἄρχων	Ἕλλην	πατὴρ
<i>V.</i>	αἶων	ἄρχον	Ἕλλην	πάτερ
<i>A.</i>	αἰῶνα	ἄρχοντα	Ἕλληνα	πατέρα
<i>G.</i>	αἰῶνος	ἄρχοντος	Ἕλληνος	πατρὸς
<i>D.</i>	αἰῶνι	ἄρχοντι	Ἕλληνι	πατρὶ
<i>Plur. N.</i>	αἰῶνες	ἄρχοντες	Ἕλληνες	πατέρες
<i>V.</i>	αἰῶνες	ἄρχοντες	Ἕλληνες	πατέρες
<i>A.</i>	αἰῶνας	ἄρχοντας	Ἕλληνας	πατέρας
<i>G.</i>	αἰώνων	ἀρχόντων	Ἑλλήνων	πατέρων
<i>D.</i>	αἰῶσι(ν).	ἄρχουσι(ν).	Ἑλλησι(ν).	πατράσι(ν).

B. I- AND U- MASCULINES AND FEMININES.

- (1) Feminines in *-is* :—πόλις (πολι) πόλεως (ῆ), *a city*.
 (2) A few nouns in *-us* :—ἰχθὺς (ἰχθυ) ἰχθύος (ὀ), *a fish*.

C. DIPHTHONGAL MASCULINES.

- (1) Nouns in *-eus* :—βασιλεὺς (βασιλευ) βασιλέως, *a king*.
 (2) A few in *-ous* :—βοῦς (βου) βόος, *an ox*.

<i>Sing.</i> N. πόλις	ἰχθὺς	βασιλεὺς	βοῦς
V. πόλι		βασιλεῦ	
A. πόλιw	ἰχθὺw	βασιλέa	βοῦw
G. πόλεως	ἰχθύος	βασιλέως	βοὸς
D. πόλει	ἰχθύι	βασιλεῖ	βοῖ
<i>Plur.</i> N. πόλεις	ἰχθὺς	βασιλεῖς	βόες
V. πόλεις		βασιλεῖς	
A. πόλεις	ἰχθύας	βασιλεῖς	βόας
G. πόλεωv	ἰχθύωv	βασιλέωv	βοῶv
D. πόλεσι(v).	ἰχθύσι(v).	βασιλεῦσι(v).	βουσί(v).

D. NEUTER CONSONANTALS.

- (1) Dentals in *-μα* :—σῶμα (σωματ) σώματος, *a body*.
 (2) Spirants in *-os* :—ἔθνος (ἐθνεσ) ἔθνεος, ἔθνους, *a nation*,
Plur. the Gentiles.
 (3) Variant Dentals in *-s* :—οὖς (ὠτ) ὠτός, *an ear*.

<i>Sing.</i> N.V.A. σῶμα	ἔθνος	οὖς
G. σώματος	ἔθνους	ὠτὸς
D. σώματι	ἔθνει	ὠτὶ
<i>Plur.</i> N.V.A. σώματα	ἔθνη	ὠτα
G. σωμάτων	ἔθνωv	ὠτων
D. σώμασι(v).	ἔθνεσι(v).	ὠσί(v).

Variants :—A. Masculine and Feminine :—

(1) Dentals.

χάρις, χάριτος, χάριν (ῆ), *grace* ; ὀδούς, ὀδόντος (ὀ), *a tooth* ;
κλείς, κλειδός, A. Pl. κλείς (ῆ), *a key* ; ἱμάς, ἱμάντος (ὀ), *a strap*.

(2) Gutturals.

γυνή, γυναικός, V. γύναι, *a woman* ; θρίξ, τριχός, D. Pl. θριξί (ῆ), *hair*.

(3) Liquids.

χείρ, χειρός, D. Pl. χερσὶ (ῆ), *a hand*.
κύων, κυνός, D. Pl. κυσὶ (ὀ, ῆ), *a dog*.

Like πατήρ :—

μήτηρ, *mother* ; γαστήρ (ῆ), *belly* ;
θυγάτηρ, *daughter* ; ἀνήρ, ἀνδρός, *a man*.

(4) Vowel Nouns.

αἰδώς, αἰδοῦς, *modesty*, occurs twice.
πῆχος, πήχεως, Gen. Pl. πηχῶν, *a cubit*.

(5) Diphthongals.

νοῦς (ὀ), *mind*, πλοῦς (ὀ), *a voyage*, χοῦς (ὀ), *dust*—like βοῦς.
Ζεύς, *Jove*, A. Δία, G. Διός.

B. Neuter :—

a. In the N. T. only used in the Singular :—

πῦρ, πυρός, πυρί, *fire* ; φρέαρ, G. φρέατος, *a pit* ;
ἅλς, D. ἀλί, *salt* ; ὄναρ, *a dream*, found in N. T. only
ἅλας, D. ἁλᾶτι, *salt* ; in the phrase κατ' ὄναρ.

b. Found in the Plural :—

γόνυ, γόνυτος, *a knee* ; (δάκρυ) δάκρυα, *tears* } Pl. only in
ῥῥωρ, ῥῥατος, *water* ; (κρέας) κρέα, *flesh*. } N. T.

C. Proper Names :—

Μωσῆς, A. Μωσῆν, Μωσέα, G. Μωσέως, D. Μωσῆ, Μωσεῖ.
Σολομῶν, A. Σολομῶντα, G. Σολομῶντος.

II. NOUNS ADJECTIVE, OR ADJECTIVES.

I. FIRST FORMATION.

Καλὸς (καλο), *good or beautiful* ; ἅγιος (ἅγιο), *holy* ; and
μικρὸς (μικρο), *little*.

Singular.

N. καλός, -ή, -ὸν	ἅγιος, -α, -ον	μικρός, -ά, -ὸν
V. καλέ, -ή, -ὸν	ἅγιε, -α, -ον	μικρέ, -ά, -ὸν
Α. καλόν, -ήν, -ὸν	ἅγιον, -αν, -ον	μικρόν, -άν, -ὸν
G. καλοῦ, -ῆς, -οῦ	ἁγίου, -ας, -ου	μικροῦ, -ᾶς, -οῦ
D. καλῶ, -ῇ, -ῶ	ἁγίῳ, -ᾷ, -ῶ	μικρῶ, -ᾷ, -ῶ

Plural.

N.V. -οι, -αι, -α
Α. -ους, -ας, -α
G. -ων, -ων, -ων
D. -οις, -αις, -οις.

(2) Contracted Forms.

Singular.

N. (Χρυσέος) χρυσοῦς, -ῆ, -οῦν, golden.
A. χρυσοῦν, -ῆν, -οῦν
G. χρυσοῦ, -ῆς, -οῦ
D. χρυσῶ, -ῇ, -ῶ

Plural.

N. χρυσοί, -ᾶ, -ᾷ
etc.

Ἄργυροῦς, *silvern*, is used in the N. T. only in ἀργυρᾶ (Nom. and Acc. Neut. Plur.), and ἀργυροῦς (Acc. Masc. Plur.).

2. SECOND FORMATION.

Εὐθύς (εὐθυ), *straight*; πᾶς (παντ), *all*; μέγας (μεγα and μεγαλο), *great*; and πολλὺς (πολυ and πολλο), *much*.

Sing. N. εὐθύς	εὐθεία	εὐθὺ	πᾶς	πᾶσα	πᾶν
V. εὐθὺ	εὐθεία	εὐθὺ	πᾶς	πᾶσα	πᾶν
Α. εὐθύν	εὐθείαν	εὐθὺ	πάντα	πᾶσαν	πᾶν
G. εὐθέος	εὐθείας	εὐθέος	παντὸς	πάσης	παντὸς
D. εὐθεῖ	εὐθείᾳ	εὐθεῖ	παντὶ	πάσῃ	παντὶ

Plural.

N.V.	εὐθεῖς	εὐθεῖαι	εὐθέα	πάντες	πᾶσαι	πάντα
A.	εὐθεῖς	εὐθείας	εὐθέα.	πάντας	πάσας	πάντα
(The Gen. and Dat. do not occur in the N.T. in adjectives in -us.)				G.	πάντων	πασῶν πάντων
				D.	πᾶσι	πάσαις πᾶσι.

Singular.

N.	μέγας	μεγάλη	μέγα	πολὺς	πολλή	πολὺ
A.	μέγαν	μεγάλην	μέγα	πολὺν	πολλήν	πολὺ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ

Plural.

N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοὶ	πολλαὶ	πολλὰ
	etc., like καλός.			etc., like καλός.		

The Accusative Fem. of μέλας, *black*, is μέλαιναν; and the Nom. Fem. of ἐκάν, *willing*, is ἐκοῦσα.

3. THIRD FORMATION.

No Feminine forms. Two Terminations.

Ἀληθῆς (ἀληθές), *true*.

Μεῖζων (μεῖζον), *greater*.

	Masc., Fem.	Neut.	Masc., Fem.	Neut.
Sing. N.	ἀληθῆς	ἀληθές	μεῖζων	μεῖζον
A.	ἀληθῇ	ἀληθές	μεῖζονα	μεῖζον
G.	ἀληθοῦς		μεῖζονος	
D.	ἀληθεῖ		μεῖζονι	
Plur. N.	ἀληθεῖς	ἀληθῇ	μεῖζονες	μεῖζονα
A.	ἀληθεῖς	ἀληθῇ	μεῖζονας	μεῖζονα
G.	ἀληθῶν		μεῖζόνων	
D.	ἀληθέσι(ν).		μεῖζοσι(ν).	

Μεῖζων, being a Comparative, has a contracted form μεῖζω for μεῖζονα in the Neut. Plur. and πλείων, *more*, has the contracted form πλείους for Nom. and Acc. Plur., Masc. and Fem.

Some words in -os have only two terminations, as ἀπιστος, *unfaithful*, αἰώνιος, *eternal*.

4. COMPARISON OF ADJECTIVES AND ADVERBS.

FIRST FORMATION.

Add -τερος and -τατος to the Stem :—thus

Positive.	Comparative.	Superlative.
ἰσχυρός, <i>strong</i> , (ἰσχυρο-)	ἰσχυρό-τερος	(ἰσχυρό-τατος).
μικρός, <i>little</i> , (μικρο-)	μικρό-τερος.	
ἐντιμος, <i>honourable</i> , (ἐντιμο-)	ἐντιμό-τερος.	
ἀσθενής, <i>weak</i> , (ἀσθενες)	ἀσθενέσ-τερος.	
But ο is changed into ω after a short syllable :—as		
τίμιος, <i>precious</i> , (τιμο-)	τιμώ-τερος	τιμώ-τατος.
φρόνιμος, <i>prudent</i> , (φρονιμο-)	φρονιμώ-τερος.	
ἅγιος, <i>holy</i> , (ἅγιο-)		ἀγιώ-τατος.
νεός, <i>new or young</i> (νεο-)	νεώ-τερος.	
σοφός, <i>wise</i> (σοφο-)	σοφώ-τερος.	

SECOND FORMATION.

Add -ίων and -ιστος to a shortened stem :—as

πολὺς (πλέος), <i>many</i>	πλείων	πλείστος.
μέγας, <i>great</i>	μείζων (for μεγίων)	μέγιστος.
(ἐλαχύς, <i>small</i>)	{ ἐλάσσων } (for ἐλα- { ἐλάττων } χίων) }	ἐλάχιστος

IRREGULAR.

ὑψηλός, <i>high</i>	ὑψηλότερος	ὑψιστος.
(πρό, <i>before</i>)	πρότερος, <i>former</i>	πρώτος, <i>first</i> .
(κάτω, <i>down</i>)	κατώτερος, <i>lower</i> .	
	κρείσσων } , <i>better</i>	κράτιστος.
	κρείττων }	
	ὔστερος, <i>later</i>	ἔσχατος, <i>last</i> .
	χείρων, <i>worse</i> .	

ADVERBS.

Positive.	Comparative.	Superlative.
ταχέως, <i>quickly</i>	τάχιον	τάχιστα.
μάλα, <i>much</i>	μᾶλλον	μάλιστα.
ἄνω, <i>up</i>	ἀνώτερον.	
κάτω, <i>down</i>	κατωτέρω.	
ἡδέως, <i>gladly</i>		ἥδιστα.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
καλῶς, <i>well</i>	κάλλιον.	
	βέλτιον, <i>better.</i>	
	κρείττον, <i>better.</i>	
	ἥττον, <i>worse.</i>	
	χείρον, <i>worse.</i>	

5. NUMERALS.

M.	F.	N.	M.	F.	N.
N. εἷς	μία	ἐν (<i>one</i>)	τρεις		τρία (<i>three</i>)
A. ἕνα	μίαν	ἐν	τρεῖς		τρία
G. ἐνὸς	μιᾶς	ἐνὸς		τριῶν	
D. ἐνὶ	μιᾷ	ἐνὶ		τρισὶ(ν)	
N.A.G. δύο (<i>two</i>)			N. τέσσαρες		τέσσαρα (<i>four</i>)
D. δυσὶ(ν)			A. τέσσαρας		τέσσαρα
			G.	τεσσάρων	
			D.	τέσσαρσι(ν).	

	<i>Cardinals.</i>	<i>Ordinals.</i>
1 α'	εἷς, μία, ἐν	πρῶτος
2 β'	δύο	δεύτερος
3 γ'	τρεις, τρία	τρίτος
4 δ'	τέσσαρες, τέσσαρα	τέταρτος
5 ε'	πέντε	πέμπτος
6 ς'	ἕξ	ἕκτος
7 ζ'	ἑπτὰ	ἑβδομος
8 η'	ὀκτὼ	ὀγδοὺς
9 θ'	ἐννέα	ἐννατός
10 ι'	δέκα	δέκατος
11 ια'	ἑνδεκα	ἐνδέκατος
12 ιβ'	δωδεκα	δωδέκατος
20 κ'	εἴκοσι(ν)	εἰκοστὸς
30 λ'	τριάκοντα	τριακοστὸς
40 μ'	τεσσαράκοντα	τεσσαρακοστὸς
50 ν'	πεντήκοντα	πεντηκοστὸς.
60 ξ'	ἑξήκοντα	
70 ο'	ἑβδομήκοντα	
80 π'	ὀγδοήκοντα	
90 Ϙ'	ἐνενήκοντα	
100 ρ'	ἑκατὸν	

	Cardinals.	Ordinals.
200	σ' διακόσιοι	
300	τ' τριακόσιοι	
400	υ' τετρακόσιοι	
500	φ' πεντακόσιοι	
600	χ' εξακόσιοι	
1,000	,α χίλιοι	
2,000	,β δισχίλιοι	
3,000	,γ τρισχίλιοι	
4,000	,δ τετρακισχίλιοι	
5,000	,ε πεντακισχίλιοι	
7,000	,ς ἑπτακισχίλιοι	
10,000	,ι μύριοι.	

Οὐδεὶς (οὐδεμία, οὐδέν) and μηδεὶς, *none*, are declined like εἷς.

The Ordinals are declined like καλός.

III. PRONOUNS.

I. SUBSTANTIVAL.

A. Personal.

	First Person.	Second Person.	Third Person.
<i>Sing.</i> N.	ἐγώ, <i>I</i> ,	σύ, <i>thou</i> ,	αὐτὸς αὐτή αὐτό
A.	ἐμέ, <i>me</i>	σέ	αὐτόν αὐτήν αὐτό
G.	ἐμοῦ, <i>μου</i>	σοῦ	αὐτοῦ αὐτῆς αὐτοῦ
D.	ἐμοί, <i>μοι</i>	σοὶ	αὐτῷ αὐτῇ αὐτῇ
<i>Plur.</i> N.	ἡμεῖς, <i>we</i> ,	ὑμεῖς, <i>you</i> ,	αὐτοὶ αὐταὶ αὐτὰ
A.	ἡμᾶς	ὑμᾶς	αὐτοὺς αὐτὰς αὐτὰ
G.	ἡμῶν	ὑμῶν	αὐτῶν αὐτῶν αὐτῶν
D.	ἡμῖν.	ὑμῖν.	αὐτοῖς αὐταῖς αὐτοῖς.

Αὐτός, αὐτή, αὐτό means *he, she, or it*, when used alone; but when used with a noun signifies *himself, herself, itself*, as αὐτὸς ὁ Ἰωάννης, *John himself*.

Ὁ αὐτός, ἡ αὐτή, τὸ αὐτό means *the same*; as ἐν τῇ χώρᾳ τῇ αὐτῇ, *in the same country*. Τὰ αὐτὰ (Acc. Plur.) is contracted into ταῦτά.

B. Reflexive.

ἐμῆ, σε, ἑ + αὐτός

Myself.

Thyself. Himself, herself, itself.

Sing. A. ἐμαυτόν, -ήν

σεαυτόν, -ήν

ἐαυτόν, -ήν, -ὸ

G. ἐμαυτοῦ, -ῆς

σεαυτοῦ, -ῆς

ἐαυτοῦ, -ῆς, -οῦ

D. ἐμαυτῷ, -ῇ

σεαυτῷ, -ῇ

ἐαυτῷ, -ῇ, -ῶ

Plur. A. ἡμᾶς αὐτούς, -ὰς

ὑμᾶς αὐτούς, -ὰς

ἐαυτούς, -ὰς, -ὰ

etc.

etc.

etc.

Ἐαυτὸν sometimes is used for ἐμαυτόν, as αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, *we ourselves groan within ourselves*.

And for σεαυτόν, as ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις; *sayest thou this thing of thyself?*

Ἐαυτὸν is sometimes contracted into αὐτόν.

ἡμεῖς αὐτοὺς

C. Reciprocal.

A. ἀλλήλους, *one another*. G. ἀλλήλων. D. ἀλλήλοις.

2. ADJECTIVAL.

A. Demonstrative.

Ὅδε, *this here*: the Article with the suffix -δε:οὗτος, *this*: ἐκεῖνος, -η, -ο, *that*.

Sing.

Plur.

M.	F.	N.	M.	F.	N.
N. οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
A. τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα χ
G. τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις.

Also τοιοῦτος, *such as this* (quality), τοιόσδε, *such as this here* (quality), τοσοῦτος, *so much as this* (quantity and number), τηλικούτος, *so great as this* (size).

οὗτοι ταῦτα

B. Relative.

<i>Sing.</i>				<i>Plur.</i>			
M.	F.	N.		M.	F.	N.	
N.	ὅς	ἡ	ὅ, <i>who</i> or <i>which</i> ,	οἱ	αἱ	ἅ	
A.	ὅν	ἣν	ὅ	οὓς	ἅς	ἅ	
G.	οὗ	ἣς	οὗ	ᾧν	ᾧν	ᾧν	
D.	ὧ	ἧ	ὧ	οῖς	αῖς	οῖς	

C. Interrogative.

				M.	F.	N.	
<i>Sing.</i>	N.	τίς	τί, <i>who</i> , or <i>what</i> ?	<i>Plur.</i>	N.	τίνες	τίνα
	A.	τίνα	τί		A.	τίνας	τίνα
	G.	τίνος			G.	τίνων	
	D.	τίνι			D.	τίσι.	

Also ποῖος, ποταπός¹, of *what kind*? (quality); πόσος, *Sing. how much*? (quantity); πόσοι, *Plur. how many*? (number); πῆλικος, *how great*? (size).

These Interrogatives are used both in Direct and Indirect Questions.

The following class are employed in the New Testament both as Indirect Interrogatives and as Relatives:—

οἷος, *such as*, or *what* (quality); ὅσος, *Sing. as much as*, or *how much*, ὅσοι, *Plur. as many as*, or *how many* (number); ἥλικος, *how great* (size).

D. Indefinite.

The chief Indefinite Pronoun is τις—not accented as it is when used Interrogatively—but enclitic, and declined in the same way.

The forms of the compound Indefinite Relative ὅστις, *whosoever*, as found in the N. T., are these:—

Sing. N. ὅστις, ἥτις, ὅ τι. *Plur.* N. οἵτινες, αἵτινες.

The Genitive Singular ὅτου is used in the phrase ἕως ὅτου, *until that, during the time that* or *whilst*. The other cases are supplied from ὅσος, ὅς ἐάν or ἄν, *Gen. Plur. ἄν τινων*². Ὅστις is not used as an Indirect Interrogative in the N. T.

Ὁ δεῖνα, *such a man, a certain one*, is used in Matt. xxvi. 18.

¹ Lit. *whence from*, πόθεν ἀπό.

² Ἐάν τις, *whosoever*, is also used.

E. Definitive or Distinctive.

*alter**Another. ἄλλος**The other (of two).*

Sing. N. ἄλλος ἅλλη ἄλλο

ἕτερος ἑτέρα ἕτερον

A. ἄλλον ἅλλην ἄλλο

ἕτερον ἑτέραν ἕτερον

etc., like καλός.

etc., like μικρός.

N. ἕκαστος, ἑκάστη, ἕκαστον, etc., *each*, like καλός.ὁ μὲν, *the one* . . . ὁ δέ, *the other* ;

ὁς μὲν, „ . . . ὁς δέ, „

ὁς μὲν, *one* . . . ἄλλος δέ, *another* . . . { ἄλλος δέ }, *another*.
{ ἕτερος δέ }

F. Possessive.

a. ἐμὸς -ῆ -όν, *my, mine*.b. σὸς -ῆ -όν, *thy, thine*.ἡμέτερος -α -ον, *our*.ὕμέτερος -α -ον, *your*.

IV. VERBS.

1. There are Three VOICES in Greek, viz.:—

(a) ACTIVE; as λούω, *I wash*; πιστεύω, *I believe*.(b) MIDDLE; as λούομαι, *I wash myself*; δέχομαι, *I receive*.(c) PASSIVE; as λούομαι, *I am washed*; δουλόυμαι, *I am enslaved*.

2. There are Five MOODS; viz.:—

(a) INDICATIVE, for positive assertions; as λέγει, *he saith*; ἦλθεν, *he came*.(b) IMPERATIVE, for commands; as ἔρχεσθε καὶ ἴδετε, *come and see*.(c) SUBJUNCTIVE, for use in dependent clauses, or in deliberation; as (*I am not worthy*) ἵνα λύσω, *that I should unloose*; δῶμεν, ἢ μὴ δῶμεν, *should we give, or should we not give?*(d) OPTATIVE, for wishes¹; as μὴ γένοιτο, *may it not be!*
i. e. *God forbid*.¹ The Optative is seldom used in dependent clauses in the N. T., the Aorist Subjunctive being often employed instead of it in past time.

(e) INFINITIVE, for the simple notion of the Verb; as οὐδεὶς δύναται Θεῷ δουλεύειν, καὶ μαμμωνᾷ, *no one can serve God and mammon.*

Also for a Verbal Substantive: as εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, *for mocking, scourging, and crucifying.*

Besides the five Moods, in Greek there are Participles or Verbal Adjectives, agreeing with a Substantive or Pronoun expressed or understood: as—

Ἰωάννης κέκραγε λέγων, *John cried, saying.*

Ὁ ὀπίσω μου ἐρχόμενος, *he that cometh after me.*

3. There are six Tenses:—

(1) Three Primary, viz.:—

Present: as τύπτω, *I beat.*

Future: as τύψω, *I shall beat.*

Perfect: as τέτυφα, *I have beaten.*

(2) Three Historic, viz.:—

Imperfect: as ἔτυπτον, *I was beating.*

Aorist: as ἔτυψα, *I beat.*

Pluperfect: as ἐτετύφειν, *I had beaten.*

There are two forms of Perfect, viz.:—

(a) The First Perfect, as τέτυφα, *I have beaten.*

(b) The Second Perfect, as τέτυπα, *I have beaten.*

The Second Perfect has been sometimes called the Perfect Middle, because some Second Perfects have a Neuter or Middle meaning:—as πέποιθα, *I have trusted*, or *trust*, ἀπόλωλα, *I have perished*, or *am lost*.

Both the Perfects have a Present element in their meaning:—as πεπίστευκα, *I have believed*, i. e. I am in the position of having made up my faith, and therefore *believe*.

And two forms of Aorist, viz.:—

(a) The First (or modern) Aorist: as ἔτυψα, *I beat.*

(b) The Second (or Ancient) Aorist: as ἔτυπον, *I beat.*

The First Aorist is more common in the N. T.

A Second Future is also found in the Passive Voice:
as *τυπήσομαι*, *I shall be beaten*.

The Future Past occurs but once: viz.—οἱ λίθοι κεκράζονται, *the stones will immediately cry out*¹. *perfect* *κραζω*

Only two Numbers of Verbs are used in the N. T., viz. Singular and Plural.

4. The ε at the beginning of the Historic Tenses in the Indicative Mood is called the Augment. There are two kinds of Augment, viz.:—

(a) The Syllabic Augment, so called because it *increases* the length of a verb by adding the *syllable* ε², and

(b) The Temporal Augment, so named because it *increases the time*, making a short vowel long:—as ἀρπάζω, *I carry off*, ἡρπάγην (2 aor. pass.); ἀκούω, *I hear*, ἤκουον.

5. The first syllable in the Perfect Tense is called the Reduplication, because it is composed of the first letter³ of the stem *reduplicated*, or reiterated, with ε⁴: as τύπτω, *I beat*; τέτυφα (perf. act.), *I have beaten*.

Some Verbs have a Reduplication in the Present with ι:—as (δῶω) δίδωμι, *I give*, (μνάομαι) μνησκόμαι, *I remember*.

6. There are Six Conjugations, depending upon the character of the stem, or of the Termination, of which five are in -ω, and one in -μι: thus—

¹ The rare form κράζουσιν in this passage is a poorly attested reading.

² Sometimes a Verb is augmented by adding η;—as ἡδυνάμην and ἡδυνήθην from δύναμαι, *I am able*, and ἤμελλον as well as ἔμελλον from μέλλω, *I am about to*. *also βούλομαι in Att.*

³ Or the *tenuis* when the first letter is an Aspirate:—as φανερόω, *to manifest*, πεφανέρωμαι: θύω, *to sacrifice*, τέθυκα.

⁴ Sometimes the syllable εἰ is prefixed instead of the Reduplication:—as εἴληφα from λαμβάνω (λήβω), *to take*. And sometimes the Augment is doubled, as ὀράω, ἑώρακα, ἀν-οίγω, ἀν-εφίχθην.

(1) Mute Verbs:—

- (Π), as πέμπω (πεμπ), *I send.*
 (Β), „ θλίβω (θλιβ), *I straiten.*
 (Φ), „ γράφω (γραφ), *I write.*
 (ΠΤ), „ τύπτω (τυπ), *I beat, or smite.*

(2) Guttural Verbs:—

- (Κ), as διώκω (διωκ), *I persecute.*
 (Γ), „ λέγω (λεγ), *I say.*
 (Χ), „ βρέχω (βρεχ), *I rain.*
 (ΣΣ), „ πράσσω (πράγ), *I do.*

(3) Dental Verbs:—

- (Δ), as ἐρείδω (ἐρειδ), *I stick fast.*
 (Θ), „ πείθω (πιθ), *I persuade.*
 (Ζ), „ σώζω (σω), *I save.*

(4) Liquid Verbs:—

- (Λ), as βάλλω (βαλ), *I cast.*
 (Ν), „ κρίνω (κρίν), *I judge.*
 (Ρ), „ σπείρω (σπερ), *I sow.*
 (ΜΝ), „ κάμνω (καμ), *I labour.*

(5) Pure Verbs:—

(a) Uncontracted:—

- (Ι), as ἀπο-κυλίω (κυλι), *I roll away.*
 (ΑΙ), „ κλαίω (κλαι or κλαν), *I weep.*
 (Υ), „ λύω (λυ), *I loose.*
 (ΑΥ), „ παύω (παν), *I stop.*
 (ΕΥ), „ πιστεύω (πιστευ), *I believe.*
 (ΟΥ), „ ἀκούω (ἀκου), *I hear.*

(b) Contracted:—

- (Α), as (τιμάω), τιμῶ (τιμα), *I honour.*
 (Ε), „ (λαλέω), λαλῶ (λαλε), *I speak.*
 (Ο), „ (πληρόω), πληρῶ (πληρο), *I fill, or fulfil.*

(6) Verbs in -μι (derived from Pure Stems):—

- (A), as (σῑάω), ἵστημι (στα), *I set*.
 (E), „ (θέω), τίθημι (θε), *I place*.
 (O), „ (δόω), δίδωμι (δο), *I give*.
 (Υ), „ (δείκω, δεικνύω), δέικνυμι (δεικνυ), *I shew*.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

I beat or am beating.

<i>Sing.</i> 1.	τύπτ-ω	<i>Plur.</i> 1.	τύπτ-ομεν
2.	-εις	2.	-ετε
3.	-ει	3.	-ουσι(ν).

Imperfect.

I was beating.

<i>Sing.</i> 1.	ἔτυπτ-ον	<i>Plur.</i> 1.	ἐτύπτ-ομεν
2.	-ες	2.	-ετε
3.	-ε	3.	ἔτυπτ-ον.

First Perfect.

I have beaten.

<i>Sing.</i> 1.	τέτυφ-α	<i>Plur.</i> 1.	τετύφ-αμεν
2.	-ας	2.	-ατε
3.	-ε	3.	-ᾱσι.

Note.—Τύπτω, though not found frequently in the N. T., is employed here to exhibit the forms in use of the regular Verb, because it is simplest to conjugate one Verb throughout, and no Verb is qualified for the purpose by its employment in the N. T. The Tenses not found at all in the N. T. are here omitted. Those Tenses which are actually found under each conjugation are given below.

First Pluperfect.*I had beaten.*

<i>Sing.</i> 1. ἐτετύφ-ειν	<i>Plur.</i> 1. ἐτετύφ-ειμεν
2. -εις	2. -ειτε
3. -ει	3. -εισαν.

Second Perfect.*I have beaten.*

<i>Sing.</i> 1. τέτυπ-α	<i>Plur.</i> 1. τετύπ-αμεν
2. -ας	2. -ατε
3. -ε	3. -ασι.

Second Pluperfect.*I had beaten.*

<i>Sing.</i> 1. ἐτετύπ-ειν	<i>Plur.</i> 1. ἐτετύπ-ειμεν
2. -εις	2. -ειτε
2. -ει	3. -εισαν.

Future.*I shall beat.*

<i>Sing.</i> 1. τύψ-ω	<i>Plur.</i> 1. τύψ-ομεν
2. -εις	2. -ετε
3. -ει	3. -ουσι(ν).

First Aorist.*I beat.*

<i>Sing.</i> 1. ἔτυψ-α	<i>Plur.</i> 1. ἐτύψ-αμεν
2. -ας	2. -ατε
3. -ε	3. ἔτυψ-αν.

Second Aorist.*I beat.*

<i>Sing.</i> 1. ξτυπ-ον	<i>Plur.</i> 1. ἐτύπ-ομεν
2. -ες	2. -ετε
3. -ε	3. ξτυπ-ον.

IMPERATIVE MOOD.**Present Tense.***Beat thou.*

<i>Sing.</i> 2. τύπτ-ε	<i>Plur.</i> 2. τύπτ-ετε
3. -έτω	3. -έτωσαν.

First Aorist.*Beat thou.*

<i>Sing.</i> 2. τύψ-ον	<i>Plur.</i> 2. τύψ-ατε
3. -άτω	3. -άτωσαν.

Second Aorist.*Beat thou.*

<i>Sing.</i> 2. τύπ-ε	<i>Plur.</i> 2. τύπ-ετε
3. -έτω	3. -έτωσαν.

SUBJUNCTIVE MOOD.**Present Tense.***I may beat.*

<i>Sing.</i> 1. τύπτ-ω	<i>Plur.</i> 1. τύπτ-ωμεν
2. -ῃς	2. -ητε
3. -ῃ	3. -ωσι(ν).

First Aorist.*I might beat.*

<i>Sing.</i> 1. τύψ-ω	<i>Plur.</i> 1. τύψ-ωμεν
2. -ης	2. -ητε
3. -η	3. -ωσι(ν).

Second Aorist.*I might beat.*

<i>Sing.</i> 1. τύπ-ω	<i>Plur.</i> 1. τύπ-ωμεν
2. -ης	2. -ητε
3. -η	3. -ωσι(ν).

OPTATIVE MOOD.*(Rarely used in the N. T.)***Present Tense.***Would that I might beat, rarely I might beat.*

<i>Sing.</i> 1. τύπτ-οιμι	<i>Plur.</i> 1. τύπτ-οιμεν.
2. -οις	2. -οιτε
3. -οι	3. -οιεν.

First Aorist.*Would that I might beat, rarely I might beat.*

<i>Sing.</i> 1. τύψ-αιμι	<i>Plur.</i> 1. τύψ-αιμεν
2. -αις	2. -αιτε
3. -αι	3. -αιεν ¹ .

Second Aorist.*Would that I might beat, rarely I might beat.*

<i>Sing.</i> 1. τύπ-οιμι	<i>Plur.</i> 1. τύπ-οιμεν
2. -οις	2. -οιτε
3. -οι	3. -οιεν.

¹ Sometimes in -ειαν, as ποιήσειαν, they might do, or make.

INFINITIVE MOOD.

Present.	τύπτ-ειν.	<i>To beat, or be beating.</i>
Perf. I.	τετυφ-έναι.	<i>To have beaten.</i>
Perf. II.	τετυπ-έναι.	<i>To have beaten.</i>
Aor. I.	τύψ-αι.	<i>To beat.</i>
Aor. II.	τυπ-εῖν.	<i>To beat.</i>

PARTICIPLE.

Present, *beating.*

	<i>Sing.</i>	<i>Plur.</i>
N.	τύπτ-ων, -ουσα, -ον	τύπτ-οντες, -ουσai, -οντα
V.	-ων, -ουσα, -ον	-οντες, -ουσai, -οντα
A.	-οντα, -ουσαν, -ον	-οντας, -ούσας, -οντα
G.	-οντος, -ούσης, -οντος	-όντων, -ουσῶν, -όντων
D.	-οντι, -ούσῃ, -οντι	-ουσι(ν), -ούσαις, -ουσι(ν).

First Perfect, *having beaten.*

N.	τετυφ-ώς, -υῖα, -ὸς	τετυφ-ότες, -υῖαι, -ότα
V.	-ώς, -υῖα, -ὸς	-ότες, -υῖαι, -ότα
A.	-ότα, -υῖαν, -ὸς	-ότας, -υῖας, -ότα
G.	-ότος, -υῖας, -ότος	-ότων, -υῖων, -ότων
D.	-ότι, -υῖα, -ότι	-όσι, -υῖαις, -όσι.

Second Perfect, τετυπ-ώς, -υῖα, -ός, *having beaten.*

Future, τύψ-ων, *about to beat.*

Aor. I, τύψ-as, -ασα, -αν (like πās), *having beaten, or beating.*

Aor. II, τυπ-ών, -οῦσα, -όν, *having beaten, or beating.*

MIDDLE VOICE.

INDICATIVE MOOD.

Present Tense.

I beat, or am beating myself.

<i>Sing.</i> 1.	τύπτ-ομαι	<i>Plur.</i> 1.	τυπτ-όμεθα
2.	-η ¹	2.	τύπτ-εσθε
3.	-εται	3.	-ονται.

Imperfect.

I was beating myself.

<i>Sing.</i> 1.	ἐτυπτ-όμην	<i>Plur.</i> 1.	ἐτυπτ-όμεθα
2.	ἐτύπτ-ου	2.	ἐτύπτ-εσθε
3.	-ετο	3.	-οντο.

Future.

I shall beat myself.

<i>Sing.</i> 1.	τύψ-ομαι	<i>Plur.</i> 1.	τυψ-όμεθα
2.	-ει	2.	τύψ-εσθε
3.	-εται	3.	-ονται.

First Aorist.

I beat myself.

<i>Sing.</i> 1.	ἐτυψ-άμην	<i>Plur.</i> 1.	ἐτυψ-άμεθα
2.	ἐτύψ-ω	2.	ἐτύψ-ασθε
3.	-ατο	3.	-αντο.

Second Aorist.

I beat myself.

<i>Sing.</i> 1.	ἐτυπ-όμην	<i>Plur.</i> 1.	ἐτυπ-όμεθα
2.	ἐτύπ-ου	2.	ἐτύπ-εσθε
3.	-ετο	3.	-οντο.

¹ But βούλομαι, *I wish*, makes βούλει.

IMPERATIVE MOOD.

Present Tense.

Beat thyself.

<i>Sing.</i> 2. τύπτ-ου	<i>Plur.</i> 2. τύπτ-εσθε
3. -έσθω	3. -έσθωσαν.

First Aorist.

Beat thyself.

<i>Sing.</i> 2. τύψ-αι	<i>Plur.</i> 2. τύψ-ασθε
3. -άσθω	3. -άσθωσαν.

Second Aorist.

Beat thyself.

<i>Sing.</i> 2. τυπ-οῦ	<i>Plur.</i> 2. τύπ-εσθε
3. -έσθω	3. -έσθωσαν.

SUBJUNCTIVE MOOD.

Present Tense.

I may beat myself.

<i>Sing.</i> 1. τύπτ-ωμαι	<i>Plur.</i> 1. τυπτ-ώμεθα
2. -η	2. τύπτ-ησθε
3. -ηται	3. -ωνται.

First Aorist.

I might beat myself.

<i>Sing.</i> 1. τύψ-ωμαι	<i>Plur.</i> 1. τυψ-ώμεθα
2. -η	2. τύψ-ησθε
3. -ηται	3. -ωνται.

Second Aorist.

I might beat myself.

<i>Sing.</i> 1. τύπ-ωμαι	<i>Plur.</i> 1. τυπ-ώμεθα
2. -η	2. τύπ-ησθε
3. -ηται	3. -ωνται.

OPTATIVE MOOD.

Present Tense.

Would that I might, rarely I might, beat myself.

<i>Sing.</i> 1. τυπτ-οίμην	<i>Plur.</i> 1. τυπτ-οίμεθα
2. τύπτ-οιο	2. τύπτ-οισθε
3. -οιτο	3. -οιντο.

First Aorist.

Would that I might, rarely I might, beat myself.

<i>Sing.</i> 1. τυψ-αίμην	<i>Plur.</i> 1. τυψ-αίμεθα
2. τύψ-αιο	2. τύψ-αισθε
3. -αιτο	3. -αιντο.

Second Aorist.

Would that I might, rarely I might, beat myself.

<i>Sing.</i> 1. τυπ-οίμην	<i>Plur.</i> 1. τυπ-οίμεθα
2. τύπ-οιο	2. τύπ-οισθε
3. -οιτο	3. -οιντο.

INFINITIVE MOOD.

Present.	τύπτ-εσθαι. <i>To beat oneself.</i>
Future.	τύψ-εσθαι. <i>To be about to beat oneself.</i>
First Aorist.	τύψ-ασθαι. <i>To beat oneself.</i>
Second Aorist.	τυπ-έσθαι. <i>To beat oneself.</i>

PARTICIPLE.

Present.	<i>Beating oneself.</i>	τυπτ-όμενος, -η, -ον, etc.
Future.	<i>About to beat oneself.</i>	τυψ-όμενος, -η, -ον, etc.
First Aorist.	<i>Having beaten oneself.</i>	τυψ-άμενος, -η, -ον, etc.
Second Aorist.	<i>Having beaten oneself.</i>	τυπ-όμενος, -η, -ον, etc.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

*I am being beaten.**(Like the Middle.)*

Imperfect.

*I was being beaten.**(Like the Middle.)*

Perfect.

I have been beaten.

<i>Sing.</i> 1.	τέτυ-μαι	<i>Plur.</i> 1.	τετύ-μμεθα
2.	-ψαι	2.	τέτυ-φθε
3.	-πται	3.	τετυ-μμένοι εἰσί.

Pluperfect.

I had been beaten.

<i>Sing.</i> 1.	έτετύ-μμην	<i>Plur.</i> 1.	έτετύ-μμεθα
2.	έτέτυ-ψο	2.	έτέτυ-φθε
3.	-πτο	3.	τετυ-μμένοι ἦσαν.

First Aorist.*I was beaten.*

<i>Sing.</i> 1. ἐτύφθ-ην	<i>Plur.</i> 1. ἐτύφθ-ημεν
2. -ης	2. -ητε
3. -η	3. -ησαν.

Second Aorist.*I was beaten.*

<i>Sing.</i> 1. ἐτύπ-ην	<i>Plur.</i> 1. ἐτύπ-ημεν
2. -ης	2. -ητε
3. -η	3. -ησαν.

First Future.*I shall be beaten.*

<i>Sing.</i> 1. τυφθήσ-ομαι	<i>Plur.</i> 1. τυφθησ-όμεθα
2. -ει	2. τυφθήσ-εσθε
3. -εται	3. -ονται.

Second Future.*I shall be beaten.**Sing.* 1. τυπήσ-ομαι (like First Future).**IMPERATIVE MOOD.****Present Tense.***Be thou beaten.*

(Like Present Middle.)

Perfect.*Be thou beaten.*

<i>Sing.</i> 2. τέτυ-ψο	<i>Plur.</i> 2. τέτυ-φθε
3. τετύ-φθω	3. τετύ-φθωσαν.

First Aorist.*Be thou beaten.*

<i>Sing.</i> 2. τυφθ-ητι	<i>Plur.</i> 2. τύφθ-ητε
3. -ήτω	3. -ήτωσαν.

Second Aorist.*Be thou beaten.*

<i>Sing.</i> 2. τύπ-ηθι	<i>Plur.</i> 2. τύπ-ητε
3. -ήτω	3. -ήτωσαν.

SUBJUNCTIVE MOOD.**Present.***I may be beaten.**(Like Present Middle.)***First Aorist.***I might be beaten.*

<i>Sing.</i> 1. τυφθ-ῶ	<i>Plur.</i> 1. τυφθ-ῶμεν
2. -ῆς	2. -ῆτε
3. -ῆ	3. -ῶσι.

Second Aorist.*Sing.* 1. τυπ-ῶ (like the First Aorist).**OPTATIVE MOOD.****Present Tense.***I might be beaten.**(Like the Middle.)*

First Aorist.

Would that I might, rarely I might, be beaten.

<i>Sing.</i> 1. τυφθ-είην	<i>Plur.</i> 1. τυφθ-είημεν
2. -είης	2. -είητε
3. -είη	3. -είσαν.

INFINITIVE MOOD.

Present,	τύπτεσθαι, <i>to be beaten.</i>
Perfect,	τετύφθαι, <i>to have been beaten.</i>
First Aorist,	τυφθῆναι, <i>to be beaten.</i>
Second Aorist,	τυπῆναι, <i>to be beaten.</i>

PARTICIPLE.

Present,	τυπτόμενος, -η, -ον, <i>being beaten.</i>
Perfect,	τετυμμένος, -η, -ον, <i>having been beaten.</i>
First Aorist,	<i>having been beaten, or beaten.</i>

*Sing.**Plur.*

N.V. τυφθ-είς, -είσα, -έν	τυφθ-έντες, -είσαι, -έντα
A. τυφθ-έντα, -είσαν, -έν	τυφθ-έντας, -είσας, -έντα
G. τυφθ-έντος, -είσης, -έντος	τυφθ-έντων, -εισῶν, -έντων
D. τυφθ-έντι, -είση, -έντι	τυφθ-είσι, -είσαις, -είσι.

Second Aorist, τυπείς, -είσα, -έν, *having been beaten, or beaten.*

First Future, τυφθησόμενος, -η, -ον, *about to be beaten.*

	INDIC.	IMPERAT.	SUBJUNCT.	OPTAT.	INFIN.	PARTICIPLE.
ACTIVE.	Pres. Imp. Perf. 1 Plup. 1 Perf. 2 Plup. 2 Fut. Aor. 1 Aor. 2	τύπτω } ἔτυπτον } τέτυφα } ἐτέτυφεν } τέτυπα } ἐτέτυπεν } τύψω ἔτυφα ἔτυπον	τύπτω τύψω τύπω	τύπτοιμι τύψαιμι τύποιμι	τύπτειν τετυφέναι τετυπέναι τύψαι τυπεῖν	τύπτων. τετυφώς. τετυπώς. τύψων. τύψας. τυπών.
	Pres. Imp. Fut. Aor. 1 Aor. 2	τύπτομαι } ἐτυπτόμην } τύψομαι ἐτυψάμην ἐτυπόμην	τύπτωμαι τύψωμαι τύπωμαι	τυπτοίμην τυψαίμην τυποίμην	τύπτεσθαι τύψασθαι τυπέσθαι	τυπτόμενος. τυψόμενος. τυψάμενος. τυπόμενος.
	Pres. Imp. Perf. Plup. Aor. 1 Aor. 2 Fut. 1 Fut. 2	τύπτομαι } ἐτυπτόμην } τέτυμμαι } ἐτέτύμμην } ἐτύφθην ἐτύπην τυφθήσομαι τυπήσομαι	τύπτωμαι τυφθῶ τυπῶ	τυπτοίμην τυφθείην	τύπτεσθαι τετίφθαι τυφθῆναι τυπῆναι	τυπτόμενος. τετυμμένος. τυφθείς. τυπείς. τυφθησόμενος.

MIDDLE.

PASSIVE.

CONTRACTED VERBS.

Pure Verbs of the Fifth Conjugation, with Vowel-stems in *a*, *ε*, or *ο*, are contracted in all Moods of the Present and Imperfect Tenses.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

(τιμάω) τιμῶ, *I honour*; (λαλέω) λαλῶ, *I speak*; (πληρόω) πληρῶ, *I fulfil*.

<i>Sing.</i> 1. τιμ-ῶ ¹	λαλ-ῶ	πληρ-ῶ
2. -ᾱς	-εῖς	-οῖς
3. -ᾱ	-εῖ	-οῖ
<i>Plur.</i> 1. τιμ-ῶμεν	λαλ-οὔμεν	πληρ-οὔμεν
2. -ᾱτε	-εῖτε	-οὔτε
3. -ῶσι.	-οὔσι.	-οὔσι.

Imperfect.

(ἐτίμαον) ἐτίμων, (ἐλάλεον) ἐλάλουν, (ἐπλήροον) ἐπλήρουν¹.

<i>Sing.</i> 1. ἐτίμ-ων	ἐλάλ-ουν	ἐπλήρ-ουν
2. -ας	-εις	-ους
3. -α	-ει	-ου
<i>Plur.</i> 1. ἐτιμ-ῶμεν	ἐλαλ-οὔμεν	ἐπληρ-οὔμεν
2. -ᾱτε	-εῖτε	-εῖτε
3. ἐτίμ-ων.	ἐλάλ-ουν.	ἐπλήρ-ουν.

IMPERATIVE MOOD.

(τίμαε) τίμα, (λάλεε) λάλει, (πλήροε) πλήρον.

<i>Sing.</i> 2. τίμ-α	λάλ-ει	πλήρ-ου
3. -άτω	-εῖτω	-ούτω
<i>Plur.</i> 2. τιμ-ᾱτε	λαλ-εῖτε	πληρ-οὔτε
3. -άτωσαν.	-εῖτωσαν.	-ούτωσαν.

¹ But ζῶ, *I live*, has ζῆς, ζῆ, ζῶμεν, ζῆτε, ζῶσι Pres. and Subj., and Infin. ζῆν.

SUBJUNCTIVE MOOD.

(τιμάω) τιμῶ, (λαλέω) λαλῶ, (πληρόω) πληρῶ.

<i>Sing.</i>	1. τιμ-ῶ	λαλ-ῶ	πληρ-ῶ
	2. -ᾱς	-ῆς	-οῖς
	3. -ᾱ	-ῆ	-οῖ
<i>Plur.</i>	1. τιμ-ῶμεν	λαλ-ῶμεν	πληρ-ῶμεν
	2. -ᾶτε	-ῆτε	-ῶτε
	3. -ῶσι.	-ῶσι.	-ῶσι.

OPTATIVE MOOD.

(τιμάοιμι) τιμῶμι, (λαλέοιμι) λαλοῖμι, (πληρόοιμι) πληροῖμι.

<i>Sing.</i>	1. τιμ-ῶμι	λαλ-οῖμι	πληρ-οῖμι
	2. -ῶς	-οῖς	-οῖς
	3. -ῶ	-οῖ	-οῖ
<i>Plur.</i>	1. τιμ-ῶμεν	λαλ-οῖμεν	πληρ-οῖμεν
	2. -ῶτε	-οῖτε	-οῖτε
	3. -ῶεν.	-οῖεν.	-οῖεν.

INFINITIVE MOOD.

(τιμαεῖν) τιμᾶν, (λαλέειν) λαλεῖν, (πληρόειν) πληροῦν.

PARTICIPLE.

(τιμάων) τιμῶν, (λαλέων) λαλῶν, (πληρόων) πληρῶν.

Sing.

N. M.	τιμ-ῶν	λαλ-ῶν	πληρ-ων
F.	-ῶσα	-οῦσα	-οῦσα
N.	-ῶν	-οῦν	-οῦν
A. M.	τιμῶντα,	λαλοῦντα,	πληροῦντα,

&c. like τύπτων.

MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

Present Tense.

(τιμάομαι) τιμῶμαι, (λαλέομαι) λαλοῦμαι, (πληρόομαι)
πληροῦμαι.

<i>Sing.</i>	1. τιμ-ῶμαι	λαλ-οῦμαι	πληρ-οῦμαι
	2. -ᾶ	-εῖ	-οῖ
	3. -ᾶται	-εῖται	-οὔται
<i>Plur.</i>	1. τιμ-ώμεθα	λαλ-ούμεθα	πληρ-ούμεθα
	2. -ᾶσθε	-εῖσθε	-οὔσθε
	3. -ῶνται.	-οῦνται.	-οῦνται.

Imperfect.

(ἐτιμαόμην) ἐτιμῶμην, (ἐλαλεόμην) ἐλαλούμην, (ἐπλη-
ροόμην) ἐπληρούμην.

<i>Sing.</i>	1. ἐτιμ-ώμην	ἐλαλ-ούμην	ἐπληρ-ούμην
	2. -ῶ	-οῦ	-οῦ
	3. -ᾶτο	-εῖτο	-οὔτο
<i>Plur.</i>	1. ἐτιμ-ώμεθα	ἐλαλ-ούμεθα	ἐπληρ-ούμεθα
	2. -ᾶσθε	-εῖσθε	-οὔσθε
	3. -ῶντο.	-οῦντο.	-οῦντο.

IMPERATIVE MOOD.

(τιμάου) τιμῶ, (λαλέου) λαλοῦ, (πληρόου) πληροῦ.

<i>Sing.</i>	2. τιμ-ῶ	λαλ-οῦ	πληρ-οῦ
	3. -άσθω	-εῖσθω	-οὔσθω
<i>Plur.</i>	2. τιμ-ᾶσθε	λαλ-εῖσθε	πληρ-οὔσθε
	3. -άσθωσαν.	-εῖσθωσαν.	-οὔσθωσαν.

SUBJUNCTIVE MOOD.

(τιμάωμαι) τιμῶμαι, (λαλέωμαι) λαλῶμαι, (πληρόωμαι) πληρῶμαι.

Sing. 1. τιμ-ῶμαι λαλ-ῶμαι πληρ-ῶμαι

2. -ᾶ -ῆ -οῖ

3. -ᾶται, -ῆται, -ῶται,

&c., of very rare occurrence. Optative not found in N. T.

INFINITIVE MOOD.

(τιμάεσθαι) τιμᾶσθαι, (λαλέεσθαι) λαλεῖσθαι, (πληρόεσθαι) πληροῦσθαι.

PARTICIPLE.

(τιμαόμενος) τιμώμενος, -η, -ον; (λαλεόμενος) λαλούμενος, -η, -ον; (πληροόμενος) πληρούμενος, -η, -ον.

VERBS IN -MI.

The Present, Imperfect, and Second Aorist Tenses of Verbs in -μι are different from those of Verbs in -ω. The other Tenses follow the ordinary formation.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

	<i>I set.</i>	<i>I put.</i>	<i>I give.</i>	<i>I shew.</i>
<i>Sing.</i> 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νυ-μι
2.	-ς	-ς	-ς	-ς
3.	-σι	-σι	-σι	-σι.

<i>Plur.</i> 1.	(ἰ-στῶ-μεν)	τί-θε-μεν
2.		-τε
3.		τι-θέ-ασι.

Imperfect.

ἐτίθουν, ἐδίδουν. Like contracted Verbs.
 ἔον

Second Aorist¹.

<i>Sing.</i> 1.	ἔ-στη-ν	<i>Plur.</i> ἔ-στη-μεν
2.	-ς	-τε
3.	ἔστη	-σαν.

IMPERATIVE MOOD.

Present Tense.

<i>Sing.</i> 3.	τι-θέ-τω	<i>Sing.</i> 2.	δί-δου.
<i>Plur.</i> 2.	τί-θε-τε.	<i>Plur.</i> 2.	δί-δο-τε.

Second Aorist.

<i>Sing.</i> 2.	στή-θι.	θές.	δός.	3.	δό-τω.
<i>Plur.</i> 2.	στή-τε.		δό-τε.		

SUBJUNCTIVE MOOD.

Second Aorist.

<i>Sing.</i> 1.	στώ	θῶ	δῶ
2.	στής	θῆς	δῆς
3.	στή	θῇ	δῷ
<i>Plur.</i> 1.	στώμεν	θώμεν	δώμεν
2.	στήτε	θήτε	δῶτε
3.	στώσι.	θώσι.	δώσι.

¹ The Second Aorist, and the two Perfects and Pluperfect of ἵστημι have a Neuter meaning:—thus, ἵστημι, *I set*; Aor. 2. ἔστην, *I stood*; Perf. 1. ἔστηκα, *I stand*; Perf. 2. ἔσταα, *I stand*; Pluperf. εἰστήκειν, *I stood*.

OPTATIVE MOOD.

Second Aorist.

1. δώην.

2. δώης.

3. δώη.

INFINITIVE MOOD.

Present Tense, δί-δο-ναι, δεικ-νύ-ειν.

Second Aorist, στήναι, θεῖναι, δοῦναι.

PARTICIPLE.

Present.

τι-θείς, -θείσα, -θέν, -θέντα, -θείσαν, etc.

δι-δούς, -δοῦσα, -δόν, -δόντα, -δοῦσαν, etc.

δεικ-νύ-ων, -ουσα, -ον, -οντα, -ουσαν, etc.

Second Aorist.

στάς, στάσα, στάν, στάντα, στᾶσαν, etc.

θείς, θείσα, θέν, θέντα, θείσαν, etc.

δούς, δοῦσα, δόν, δόντα, δοῦσαν, etc.

MIDDLE AND PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

<i>Sing.</i>	1. ἴ-στα-μαι	τί-θε-μαι	δί-δο-μαι	ἀπ-όλ-λυ-μαι ¹
	2. -σαι	-σαι	-σαι	-σαι
	3. -ται	-ται	-ται	-ται
<i>Plur.</i>	1. ἰ-στά-μεθα	τι-θέ-μεθα	δι-δό-μεθα	ἀπ-ολ-λύ-μεθα
	2. ἴ-στα-σθε	τί-θε-σθε	δί-δο-σθε	ἀπ-όλ-λυ-σθε
	3. -νται.	-νται.	-νται.	-νται.

¹ I perish.

Imperfect.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐ-τι-θέ-μην	ἐ-τι-θέ-μεθα	ἐ-δι-δό-μην	ἐ-δι-δό-μεθα
2. ἐ-τί-θε-σο	ἐ-τί-θε-σθε	ἐ-δί-δο-σο	ἐ-δί-δο-σθε
3. -το	-ντο.	-το	-ντο.

Second Aorist.

<i>Sing.</i> 1. ἐ-θέ-μην	ἐ-δό-μην	ἀπ-ωλ-όμην
2. ἔ-θου	ἔ-δου	ἀπ-ώλ-ου
3. ἔ-θε-το,	ἔ-δο-το,	ἀπ-ώλ-ετο,

etc., as Imperfect.

IMPERATIVE MOOD.

Present Tense.

<i>Sing.</i> 2. ἵ-στα-σο	<i>Plur</i> 2. ἵ-στα-σθε
3. ἵ-στά-σθω.	3. ἵ-στά-σθωσαν.

OPTATIVE MOOD.

Present Tense.

I might be able.

<i>Sing.</i> 1. δύναί-μην	<i>Plur.</i> 1. δύναί-μεθα
2. δύναι-ο	2. δύναι-σθε
3. -το.	3. -ντο.

INFINITIVE MOOD.

Present Tense.

ἵ-στα-σθαι, τί-θε-σθαι, δί-δο-σθαι.

Second Aorist.

θέ-σθαι.

PARTICIPLE.

Present.

τι-θέ-μενος.

ἀπ-ολ-λύ-μενος.

Second Aorist.

θέ-μενος.

TENSES OF THE CONJUGATIONS, AS USED
IN THE NEW TESTAMENT.

ACTIVE VOICE.

Present Tense.

A. Uncontracted Verbs in -ω :—

(1) γράφω, *I write.*(3) πείθω, *I persuade.*(2) διώκω, *I persecute.*(4) κρίνω, *I judge.*(5) α. πιστεύω, *I believe.*

B. Contracted Verbs in -ω :—

(5) α. τιμῶ, *I honour.* β. λαλῶ, *I speak.* γ. πληρῶ,
I fulfil.

C. Verbs in -μι :—

(6) α. ἵστημι, *I set.* β. τίθημι, *I put.* γ. δίδωμι, *I give.*
δ. δείκνυμι, *I shew.*

Imperfect.

Having the Augment and ending in -ον.

A. Uncontracted Verbs in -ον :—

(1) ἔγραφον, *I was writing.* (3) ἔπειθον, *I was persuading.*(2) ἐδίωκον, *I was persecuting.* (4) ἔχαιρον (χαίρω), *I was re-*
joicing.(5) α. ἐπίστευον, *I was believing.*

B. Contracted Forms :—

(5) *b. α. ἐτίμων, I was honouring. β. ἐλάλουν, I was speaking. γ. ἐπλήρουν, I was fulfilling.*

(6) *β. ἐτίθουν, I was putting. γ. ἐδίδουν, I was giving.*

First Perfect.

Having the Reduplication and ending in -φα (1),
-χα (2), and -κα.

- | | |
|--|--|
| (1) γέγραφα, <i>I have written.</i> | (5) <i>b. λελάληκα, I have spoken.</i> |
| (2) πέπραχα, <i>I have done.</i> | (6) <i>a. ἔστηκα, (I have set myself, or) I stand.</i> |
| (3) σέσωκα, <i>I have saved.</i> | <i>β. τέθεικα, I have put.</i> |
| (4) κέκρικα, <i>I have judged.</i> | <i>γ. δέδωκα, I have given¹.</i> |
| (5) <i>a. πεπίστευκα, I have believed.</i> | |

Second Perfect (rare).

Reduplicated and ending in -α.

- | | |
|---|--|
| (3) πέποιθα, <i>I have trusted, or I trust.</i> | (5) ἀκήκοα, <i>I have heard.</i> |
| (4) γέγονα (γίνομαι), <i>I have become.</i> | (6) ἔσταα ² , <i>I stand (have set myself).</i> |

First Pluperfect (rare).

Reduplicated, ending in -ειν, nearly always without the Augment.

- | | |
|---|-----------------------------------|
| (4) μεμενήκειν (μένω), <i>I had remained.</i> | (6) <i>a. εἰστήκειν, I stood.</i> |
| (5) <i>a. πεπιστεύκειν, I had believed.</i> | <i>γ. δεδώκειν, I had given.</i> |
| <i>b. πεποιήκειν (ποιέω), I had done.</i> | |

¹ The Third Person Plural is sometimes in -αν, instead of -ᾱσι:—*as ἔγνωκαν (γινώσκω), they have known.*

² Inf. ἑστάναι, or ἑστᾶναι. Part. ἑστώς. Neut. ἑστός. Acc. ἑστῶτα.

Second Pluperfect (very rare).

Reduplicated, Augmented, and ending in -ειν.

- (3) ἐπεποίθειν, *I had trusted.*

Future.

Ending in -σω, except in Conjugation 4, in which it is contracted in -ῶ.

- | | |
|---|---|
| (1) πέμψω ($\psi = \pi\sigma$), <i>I shall send.</i> | (5) α. πιστεύσω, <i>I shall believe.</i>
β. τιμήσω, <i>I shall honour.</i> |
| (2) διώξω ($\xi = \kappa\sigma$), <i>I shall persecute.</i> | (6) α. στήσω, <i>I shall set.</i>
β. θήσω, <i>I shall put.</i> |
| (3) πείσω, <i>I shall persuade.</i> | γ. δώσω, <i>I shall give.</i> |
| (4) κρινῶ, <i>I shall judge.</i> | δ. δείξω, <i>I shall shew.</i> |

Contracted Future (short Penult).

<i>Sing.</i> 1. κρῖν-ῶ	<i>Plur.</i> 1. κρῖν-οὔμεν
2. -εῖς	2. -εῖτε
3. -εῖ	3. -οὔσι.

First Aorist.

Augmented, and ending in -α.

- | | |
|--------------------------------------|--------------------------------|
| (1) ἔπεμψα, <i>I sent.</i> | β. ἐτίμησα, <i>I honoured.</i> |
| (2) ἐδίωξα, <i>I persecuted.</i> | (5) α. ἔστησα, <i>I set.</i> |
| (3) ἔπεισα, <i>I persuaded.</i> | β. ἔθηκα, <i>I put.</i> |
| (4) ἔκρινα, <i>I judged.</i> | γ. ἔδωκα, <i>I gave.</i> |
| (5) α. ἐπίστευσα, <i>I believed.</i> | δ. ἔδειξα, <i>I shewed.</i> |

Second Aorist (not so common).

A. Verbs in -ω.

Augmented and ending in -ον.

- (1) ἔλαβον (λαμβάνω, ληβ., (3) ἔπεσον (πίπτω, πετ), *I*
 λαβ.), *I took.* *fell.*
 (2) ἔφυγον (φεύγω), *I fled.* (4) ἔβαλον, *I cast.*

B. Verbs in -μι.

- (5) α. ἔστην, *I stood.* And see above p. 41.

MIDDLE VOICE.

Present Tense.

A. Verbs in -ω.

Ending in -ομαι.

- (1) νίπτομαι, *I wash myself.* (5) α. παύομαι, *I cease (stop myself).*
 (2) προσ-εύχομαι, *I pray.* β. πλανῶμαι (ω=αο), *I wander.*
 (3) πείθομαι, *I obey (persuade myself).* φοβοῦμαι (ου=εο), *I am afraid.*
 (4) ἀπο-κρίνομαι, *I answer.*

B. Verbs in -μι.

Ending in -μαι.

- (6) α. ἀν-ίσταμαι, *I rise up or again.* β. παρα-τίθεμαι, *I com- mit.*
 γ. ἀπ-όλλυμαι, *I perish.*

Imperfect.

Augmented and ending in -μην.

- (1) ἐκοπτόμην (κόπτω), *I was bewailing (cutting myself).*
 (2) προσ-ηυχόμην, *I was praying.*
 (3) ἐπειθόμην, *I was obeying.*
 (5) α. ἐπανόμην, *I was ceasing.*
 β. ἐφοβούμην, *I was afraid.*
 (6) α. ἐξ-ετιθέμην, *I was putting forth.*

Future.

A. Ending in -ομαι.

- (1) κόψομαι, *I shall bewail.*
 (3) θαυμάσομαι (θαυμάζω), *I shall wonder.*
 (5) παύσομαι, *I shall cease.*
 (2) προσ-εύξομαι, *I shall pray.*
 (6) ἀνα-στήσομαι, *I shall rise again.*

B. In -οῦμαι from -ῶ (Conj. 4 and sometimes 3).

- (4) φανοῦμαι (φαίνω), *I shall appear.*
 (3) πεσοῦμαι, *I shall fall.*

First Aorist.

Augmented and ending in -άμην.

- (1) ἐνιψάμην, *I washed myself.*
 (2) προσ-ηυξάμην, *I prayed.*
 (3) ἐχαρισάμην (χαρίζομαι), *I bestowed.*
 (4) ἀπ-εκρινάμην, *I answered.*
 (5) α. ἐπανσάμην, *I ceased.*
 β. ἐποίησάμην, *I made for myself.*

Second Aorist.

Augmented and ending in -όμην, (except ἐθέμην).

- (1) ἐπ-ελαβόμην, *I took hold of.*
 (2) ἀφ-ικόμην (ικνέομαι, ἰκ), *I came.*
 (3) ἐπυθόμην (πυνθάνομαι, πυθ), *I enquired.*
 (4) ἐγενόμην (γίνομαι), *I became.*
 (6) β. ἐθέμην, *I put (for myself).*
 γ. ἀπ-εδόμην, *I sold.*
 δ. ἀπ-ωλόμην, *I perished.*

PASSIVE VOICE.

Present Tense.

(Same in form as Present Middle.)

- | | |
|--|---|
| (1) γράφομαι, <i>I am being written.</i> | b. λαλοῦμαι (ου=εο), <i>I am being spoken.</i> |
| (2) ἄγομαι, <i>I am being led.</i> | |
| (3) σώζομαι, <i>I am being saved.</i> | φανεροῦμαι (ου=οο), <i>I am being manifested.</i> |
| (4) κρίνομαι, <i>I am being judged.</i> | |
| (5) α. λύομαι, <i>I am being loosed.</i> | (6) δίδομαι, <i>I am being given.</i> |

Imperfect.

(Same in form as Imperfect Middle.)

- | | |
|---|---|
| (1) ἐβλεπόμην, <i>I was being seen.</i> | (5) α. ἐλυόμην, <i>I was being loosed.</i> |
| (2) ἡγόμην (ἄγω), <i>I was being led.</i> | ἐλαλούμην, <i>I was being spoken.</i> |
| (3) ἐσωζόμην, <i>I was being saved.</i> | (6) β. προσ-ετιθέμην, <i>I was being added.</i> |
| (4) ἐκρινόμην, <i>I was being judged.</i> | γ. παρ-εδιδόμην, <i>I was being betrayed.</i> |

Perfect.

Reduplicated and ending in -μαι.

- | | |
|---|---|
| (1) γέγραμμαι, <i>I have been written.</i> | (5) α. λέλυμαι, <i>I have been loosed.</i> |
| (2) δεδιώγμαι, <i>I have been persecuted.</i> | b. λελάλημαι, <i>I have been spoken.</i> |
| (3) σέσωσμαι, <i>I have been saved.</i> | πεφανέρωμαι, <i>I have been manifested.</i> |
| (4) κέκριμαι, <i>I have been judged.</i> | (6) δέδομαι, <i>I have been given.</i> |

Pluperfect (rare).

Reduplicated, sometimes Augmented and ending in -μην.

- (4) ἐβεβλήμην, *I had been cast.* (5) τεθεμελιώμην (θεμελιόω), *I had been founded.*

First Aorist.

Augmented and ending in -θην.

- (1) ἐπέμφθην, *I was sent.* b. ἐπληρώθην, *I was fulfilled.*
 (2) ἤχθην, *I was led.* (6) a. ἐστάθην, *I was set up or stood.*
 (3) ἐσώθην, *I was saved.* β. ἐτέθην, *I was put.*
 (4) ἐβλήθην, *I was cast.* γ. ἐδόθην, *I was given.*
 (5) a. ἐλύθην, *I was loosed.* δ. ἐδείχθην, *I was shewn.*

Second Aorist (not frequent).

Augmented and ending in -ην.

- (1) ἐγράφην, *I was written.* (3) ἠρπάγην (ἀρπάζω), *I was carried off.*
 (2) ὑπ-ετάγην (τάσσω), *I was subjected to.* (4) ἐφάνην (φαίνω), *I was shewn, or appeared.*

First Future.

Ending in -θήσομαι.

- (2) ἀχθήσομαι, *I shall be led.* πληρωθήσομαι, *I shall be fulfilled.*
 (3) σωθήσομαι, *I shall be saved.* (6) a. σταθήσομαι, *I shall be set up.*
 (4) βληθήσομαι, *I shall be cast.* β. προσ-τεθήσομαι, *I shall be added.*
 (5) a. λυθήσομαι, *I shall be loosed.* γ. δοθήσομαι, *I shall be given.*
 b. λαληθήσομαι, *I shall be spoken.*

Second Future (rare).

Ending in -ήσομαι.

- (1) ἐν-τραπήσομαι (τρέπω), *I shall turn away from, reverence.* (4) φανήσομαι, *I shall be shewn or appear.*
 (2) ἀλλαγήσομαι, (ἀλλάσσω), *I shall be changed.* (5) κατα-καήσομαι (καίω), *I shall be burnt up.*
 (3) ἀρπαγήσομαι, *I shall be carried off.*

Εἰμί, TO BE. COMPOUNDS OF Εἶμι, TO GO.

Ἀφ-ίημι, TO SEND AWAY, FORGIVE.

ACTIVE VOICE.

Indicative Mood.

*I am.**They enter in.**I forgive.**Pres. Sing.* 1. εἶμι

ἀφ-ί-ημι

2. εἶ

-ης

3. ἐστὶ

-ησι

Plur. 1. ἐσμεν

ἀφ-ί-εμεν

2. ἐστέ

-ετε

3. εἰσί.

εἰσ-ί-ασιν.

(συν-ιοῦσι).

*I was.**He entered in.**He forgave.**Imperf. Sing.* 1. ἦν (ἤμην)

2. ἦσθα

3. ἦν

εἰσ-ήει

ἦφ-ι-ε.

Plur. 1. ἦμεν*They went out.*

2. ἦτε

3. ἦσαν.

ἐξ-ήεσαν.

*I shall be.**Fut. Sing.* 1. ἔσ-ομαι

2. ἔσ-η

3. ἔσ-ται

Plur. 1. ἔσ-όμεθα

2. ἔσ-εσθε

3. ἔσ-ονται.

I shall forgive.

ἀφ-ήσω

-ήσεις

-ήσει

ἀφ-ήσομεν

-ήσετε

-ήσουσι.

Aor. 1. Sing. 1.

2.

3.

Plur. 1.

2.

3.

I forgave.

ἀφ-ἦκα

-ἦκας

-ἦκε

ἀφ-ἦκαμεν

-ἦκατε

-ἦκαν.

Imperative Mood.*Be thou.**Pres. Sing.* 2. ἵσ-θι3. ἕσ-τω¹*Plur.* 2. ἕσ-τε

3. ἕσ-τωσαν.

*Forgive thou.**Aor. 2.* ἀφ-ες.*Pres.* ἀφ-ιέτω.*Aor. 2.* ἀφ-ετε.**Subjunctive Mood.***I may be.**Pres. Sing.* 1. ᾗ

2. ᾗς

3. ᾗ

Plur. 1. ᾗμεν

2. ᾗτε

3. ᾗσι.

*I may forgive.**Aor. 2.* ἀφ-ᾗ

-ᾗς

-ᾗ

ἀφ-ᾗμεν

-ᾗτε

-ᾗσι.

¹ Also ἦτω.

Optative Mood.

I might be.

Pres. Sing. 1. εἶ-ην

2. εἶ-ης

3. εἶ-η

Plur. 1. εἶ-ημεν

2. εἶ-ητε

3. εἶ-ησαν.

Infinitive Mood.

Pres. εἶναι, *to be.* ἐξ-ίέναι, *to go out.* ἀφ-ίέναι, *to forgive.*

Participle.

*Being.**Going out.**Understanding.*Pres. ὄν, οὔσα, ὄν, ἐξ-ιών, -οὔσα, -όν, συνιών, G. συνίεντος.
etc. etc.Aor. 2, *having forgiven.*

ἀφ-είς,

-είσα,

-έν.

PASSIVE VOICE.

Indic. Mood. Pres. Sing. 3, ἀφίεται.

Perf. Plur. 3, ἀφέωνται¹. Aor. 1. Plur. 3, ἀφέθησαν.

Fut. 1. Sing. 3, ἀφεθήσεται.

Subj. Aor. 1. Sing. 3, ἀφεθῇ.

Forms of εἶμι with a Participle are used occasionally instead of a finite Verb:—as ἔσται λελυμένον, *shall be loosed*; ἦσαν τεθεραπευμένοι, *had been healed*.¹ This is the only instance of a third Person Plural in the N. T. of the Perfect Passive in -νται.

DEPONENT VERBS.

Deponent Verbs have an Active or Neuter Meaning, but no Active Voice ; and are of three kinds, viz. :—

I. Middle Deponents :—as

αἰσθάνομαι, <i>to perceive,</i>	Aorist, ᾗσθόμην.
ἀσπάζομαι, <i>to greet,</i>	„ ᾗσπασάμην.
ἀφικνέομαι, <i>to arrive,</i>	„ ἀφικόμην.
δέχομαι, <i>to receive,</i>	„ ἐδεξάμην.
ἐπι-λαμβάνομαι, <i>to lay hold of,</i>	„ ἐπελαβόμην.
ἐπι-λανθάνομαι, <i>to forget,</i>	„ ἐπελαθόμην.
ἐργάζομαι, <i>to work,</i>	„ εἰργασάμην.
ἰάομαι, <i>to heal,</i>	„ ἰασάμην.
καυχάομαι, <i>to boast,</i>	„ ἑκαυχησάμην.
προσ-εύχομαι, <i>to pray,</i>	„ προσηυξάμην.
πυνθάνομαι, <i>to hear, enquire,</i>	„ ἐπυθόμην.
φείδομαι, <i>to spare,</i>	„ ἐφεισάμην.
χαρίζομαι, <i>to bestow freely,</i>	„ ἑχαρισάμην.

So also the Deponent Perfects, καθῆμαι *to sit down*, κάθου (Imperat.), καθῆσθαι, κατήμενος, ἐκαθήμην (Pluperf.) ; and κείμει, *to lie down*, κείμενος, ἐκείμεν.

II. Passive Deponents :—as

αἰσχύνομαι, <i>to be ashamed,</i>	Aorist, ᾗσχύνθην.
βούλομαι, <i>to wish,</i>	„ ἐβουλήθην.
δια-λέγομαι, <i>to converse,</i>	„ διελέχθην.
ἐν-θυμέομαι, <i>to think upon,</i>	„ ἐνεθυμήθην.
ἐπι-μελέομαι, <i>to care for,</i>	„ ἐπεμελήθην.
ὀργίζομαι, <i>to be angry,</i>	„ ὠργίσθην.
πορεύομαι, <i>to go,</i>	„ ἐπορεύθην.
σπλαγχνίζομαι, <i>to have compassion,</i>	„ ἐσπλαγχνίσθην.
φοβέομαι, <i>to fear,</i>	„ ἐφοβήθην.

III. Both Middle and Passive :—as

ἀπο-κρίνομαι, <i>to answer,</i>	Aorists, ἀπεκρίθην, and ἀπεκρινάμην.
γίνομαι, <i>to become, or be,</i>	„ ἐγενόμην and ἐγενήθην ¹ .

¹ ἐγενήθην sometimes means, *was done*.

Some Middle Deponents have also Perfects or Aorists Passive with a Passive meaning:—as κεχάρισται, ἐχαρίσθην, and ἰάθην. And the Perfect and Aorist Passive of some Middle Verbs, not Deponents, are used with a Middle meaning: as πέπεισμαι, ἐπείσθην.

IMPERSONAL VERBS.

The following are the chief Impersonal Verbs:—

Pres.	Imperf.	Aor.	Imperat.	Subj.	Inf.	Part.	
δεῖ	ἔδει			δέρ	δεῖν	δέον	<i>It is necessary.</i>
δοκεῖ		ἔδοξε					<i>It seems.</i>
ἔξεστι					ἔξδν		<i>It is lawful.</i>
μέλει	ἔμελε		μελέτω				<i>It is a care.</i>
πρέπει	ἔπρεπε				πρέπον		<i>It is becoming.</i>
χρὴ							<i>It is fitting.</i>

IRREGULAR VERBS.

There are two kinds of Irregular Verbs, viz.:—

I. Verbs Irregular in Form:—

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
αἰσθάνομαι				ᾗσθόμην	<i>To perceive.</i>
ἁμαρτάνω	ἁμαρτήσω	ἡμάρτησα		ἡμαρτον	<i>To sin.</i>
ἁμφι-έννυμι			ᾗμφι-εσμένος		<i>To clothe.</i>
ἀνα-βαίνω	ἀνα-βήσομαι		ἀνα-βέβηκα	ἀν-έβην	<i>To go up.</i>
αὐξάνω		ᾗξησα			<i>To increase.</i>
		ᾗξήθην			
βάλλω				ἔβαλον	<i>To cast.</i>
		ἐβλήθην	βέβλημαι		
βλαστάνω		ἐβλάστησα			<i>To spring up.</i>
βούλομαι		ἐβουλήθην			<i>To wish.</i>
γαμέω		ἐγάμησα	γεγάμηκα		<i>To marry (a wife).</i>
		ἔγημα			
		ἐγαμήθην	(of the wife)		
γίνομαι	γενήσομαι	ἐγενήθην	γέγονα	ἐγενόμην	<i>To be, or become.</i>
			γεγέννημαι		
γινώσκω	γνώσομαι		ἔγνωκα	ἔγνω	<i>To know.</i>
		ἐγνώσθην	ἔγνωσμαι		
διδάσκω	διδάξω	ἐδίδαξα			<i>To teach.</i>
		ἐδιδάχθην			

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
δοκέω		ἔδοξα			<i>To think, seem good.</i>
δύνω				ἔδυν	<i>To go down, set.</i>
ἐκ-χύνομαι		ἐξ-εχύθην			<i>To be shed.</i>
ἐλαύνω			ἐλήλακα		<i>To drive.</i>
εὐρίσκω	εὐρήσω		εὕρηκα	εὔρον ¹	<i>To find.</i>
		εὐρέθην			
ἔχω	ἔξω		ἔσχηκα	ἔσχον	<i>To have.</i>
				εἶχον ²	
θέλω ³	θελήσω	ἠθέλησα			<i>To be willing.</i>
θιγγάνω				ἔθιγον	<i>To touch.</i>
θνήσκω	(ἀποθανοῦμαι)		τέθνηκα	(ἀπέθανον)	<i>To die.</i>
			τέθναα		
(ἱκνέομαι)				ἄφ-ικόμην	<i>To come.</i>
ἱλάσκομαι		ἱλάσθην			<i>To be propitious.</i>
καίω		ἐκαύθην	κέκαυμαι		<i>To burn.</i>
καλέω		ἐκάλεσα			<i>To call.</i>
		ἐκλήθην	κέκλημαι		
κάμνω			καθῆμαι		<i>To sit.</i>
			κέκμηκα	ἔκαμον	<i>To be wearied.</i>
			κεῖμαι		<i>To lie.</i>
κερδαίνω		ἐκέρδησα			<i>To gain.</i>
κλαίω	κλαύσω	ἔκλαυσα			<i>To weep.</i>
	κλαύσομαι				
λαγχάνω				ἔλαχον	<i>To obtain by lot.</i>
λαμβάνω	λήψομαι		εἴληφα	ἔλαβον	<i>To take.</i>
λανθάνω				ἔλαθον	<i>To escape notice.</i>
μανθάνω			μεμάθηκα	ἔμαθον	<i>To learn.</i>
μέλλω	μελλήσω	ἐμέλλησα			<i>To be about to.</i>
μένω	μενῶ	ἔμεινα	μεμενήκειν (pl. p.)		<i>To remain in.</i>
(μιμνήσκω)	ἀνα-μνήσω	ἀν-εμνήσθην (pass.)			<i>To remind.</i>
(νέμω)		διενεμήθην (pass.)			<i>To distribute.</i>
(ὄλλυμι)		ἀπ-ώλεσα			<i>To destroy, to perish.</i>
	ἀπ-ολοῦμαι		ἀπ-όλωλα	ἀπ-ωλόμην	
πάσχω			πέπονθα	ἔπαθον	<i>To suffer.</i>
πίνω	πίομαι		πέπωκα	ἔπιον	<i>To drink.</i>
πιπράσκω			πέπρακα		<i>To sell.</i>
		ἐπράθην	πέπραμαι		

¹ Also the Middle Form εὐράμενος.

² This word is properly an Imperfect, and is ordinarily used so.

³ Imperf. ἤθελον.

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
πίπτω	πεσοῦμαι	ἔπεσα	πέπτωκα	ἔπεσον	To fall.
πυνθάνομαι				ἔπυθόμην	To hear.
πνέω		ἔπνευσα			To blow.
ρέω	ρεύσω				To flow.
(τέμνω)				περι-έτεμον	To circumcise.
		περι-ετμήθην	περι-τέτμη- μαι		
τυγχάνω			τέτευχα	ἔτυχον	To meet with.
φθάνω		ἔφθασα			To anticipate.
χαίρω	χαρήσομαι			ἔχάρην	To rejoice.
(ὠθέω)		ἀπ-ωσάμην			To reject.

These instances give the following results:—

I. The Present is often lengthened from the Stem:—

a. By inserting before -ω or -ομαι—

(α) αν, as ἀμαρτάνω (ἀμαρτ.), αἰσθάνομαι (αἰσθ.):—or αιν, as βαίνω (βα.), κερδαίνω (κερδα. or κερδε.).

(β) ν, as πίνω (πι.), τέμνω (τεμ. or τμε.).

(γ) ισκ, as εὐρίσκω (εὐρ.).

(δ) σκ, as πάσχω, for πάθσκω (παθ.), διδάσκω, for διδάχσκω (διδαχ.).

(ε) ε, as γαμέω (γαμ.), δοκέω (δοκ.).

(ς) νε, as ἰκνέομαι (ικ.).

(η) νυ, as δείκνυμι (δεικνυ-δεικ.), ὄλλυμι (ὄλνυ-ὄλ.).

b. By inserting elsewhere a nasal λ, μ, ν, or γ, as—

βάλλω (βαλ.), λαμβάνω (λαβ.), λανθάνω (λαθ.), τυγχάνω (τυχ.), πυνθάνομαι (πυθ.).

c. By prefixing the Reduplication of the Present, as—

μιμνήσκω (μνα.), γινώσκω for γιγνώσκω (γνο.), γίνομαι for γιγένομαι (γεν., or γενε.).

2. The Present is sometimes shortened from the Stem by omitting ■ or ε; as—

θέλω (θελε.), βούλομαι (βουλε.), βάλλω (βαλα., or βλα.).

3. The vowel or diphthong of the Present is changed; as—

κλαίω (κλαν.), ἐλαύνω (ἐλα.), βαίνω (βα.), πίνω (πο. as well as πι.).

II. Verbs Defective in an array of Tenses sufficient to express the meanings required. Such Verbs supply their want from Tenses of other Verbs, which in the process of use have become allied to them. Thus:—

	Fut.	Aor. 1.	Perf.	Aor. 2.	
αἶρέω έλω	(ἀφαιρήσω) (ἀνιηρέθην)			(ἀφείλον)	To take.
ἔρχομαι (ἐλεύθω) ἐλεύσομαι			ἐλήλυθα	ἦλθον	Mid. to choose. To come.
ἔσθίω (φάγω) φάγομαι				ἔφαγον	To eat.
ὁράω (εἶδω)			έώρακα		To see.
(ὄπτομαι) ὄψομαι	ᾤφθην (pass.)		οἶδα (I know) εἶδον		
τρέχω (δρέμω)				ἔδραμον	To run.
φέρω (ἐνέγκω)		ἤνεγκα ἤνέχθην (pass.)			To bear.
(οἶω) οἶσω					
φημί (εἶπω)				ἔφην	To say.
(ῥέω)		ἔρρέθην (pass.) ἔρρήθην (pass.)		εἶπον	
(ἑρέω) ἑρῶ			εἵρηκα		

The Moods in use in the N. T. of εἶδον and οἶδα, Pluperf. ἤδη), are:—

	Ind.	Imp.	Subj.	Inf.	Part.
εἶδον		ἴδε	ἴδω	ιδεῖν	ιδών.
οἶδα (-δας, -δε, etc.)			εἰδῶ	εἰδέναι	εἰδώς.
(ἴσημι)		ἴσθι			
ἤδη (-δεις, -δαι, etc.)					

V. PREPOSITIONS.

Prepositions govern the Accusative, or the Genitive, or the Dative, or two or all three of these cases.

A. PREPOSITIONS GOVERNING ONE CASE.

1. The Accusative.

Ἀνά, *up through, among*; ἀνὰ μέσον, *in the midst*.

Εἰς, (*motion*) *into, in*; εἰς τὴν οἰκίαν, *into the house*.

amongst; εἰς τοὺς ληστὰς, *amongst the thieves*.

for; εἰς ἄφεσιν ἁμαρτιῶν, *for the remission of sins*.

until; εἰς τέλος, *unto the end*.

2. *The Genitive.*

Ἀντί, <i>instead of ;</i> <i>in return for ;</i> <i>corresponding to ;</i>	λύτρον ἀντὶ πολλῶν, <i>a ransom for many.</i> κακὸν ἀντὶ κακοῦ, <i>evil for evil.</i> χάριν ἀντὶ χάριτος, <i>grace for (His) grace.</i>
Ἀπό, <i>from the outside of ;</i> <i>from ;</i> <i>by ;</i>	ἀπὸ τῆς θύρας, <i>from the door.</i> ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, <i>from their sins.</i> ἀπὸ τῶν τέκνων αὐτῆς, <i>by her children.</i>
Ἐκ, <i>ἐξ, from the inside of ;</i> <i>from, out of, with ;</i> <i>since ;</i> <i>for (price) ;</i>	ἐξ Αἰγύπτου, <i>out of Egypt.</i> ἐκ τῶν λίθων τούτων, <i>out of these stones.</i> ἐκ νεότητός μου, <i>from my youth.</i> ἐκ δηναρίου, <i>for a penny.</i>
Πρό, <i>before (of place) ;</i> <i>before (of time) ;</i>	πρὸ προσώπου μου, <i>before My face.</i> πρὸ τοῦ με παθεῖν, <i>before I suffer.</i>

3. *The Dative.*

Ἐν, <i>in (of place) ;</i> <i>on ;</i> <i>in (of time) ;</i> <i>among ;</i> <i>through, by ;</i>	ἐν ταῖς συναγωγαῖς, <i>in the synagogues.</i> ἐν τῷ θρόνῳ, <i>on his throne.</i> ἐν ἡμεραῖς Ἡρώδου, <i>in the days of Herod.</i> ἐν τοῖς ἡγεμόσιν, <i>among the princes.</i> ἐν τῷ ἄρχοντι τῶν δαιμονίων, <i>through the prince of the devils.</i>
Σύν, <i>together with ;</i> <i>with, in company with ;</i>	σὺν τόκῳ, <i>together with usury.</i> σὺν τῷ ἀγγέλῳ, <i>in company with the angel.</i>

B. PREPOSITIONS GOVERNING TWO CASES.

I. e. *the Accusative and Genitive.*

Διά, (1) <i>Accusative,</i> <i>on account of ;</i> (2) <i>Genitive,</i> <i>as proceeding from, through ;</i> <i>through ;</i> <i>by ;</i>	διὰ τοῦτο, <i>on account of this.</i> δι' αὐτοῦ, <i>through Him.</i> διὰ τῶν σπορίμων, <i>through the corn-fields.</i> δι' ἄλλης ὁδοῦ, <i>by another way.</i>
Κατά, (1) <i>Accusative,</i> <i>according to ;</i> <i>through, by reason of ;</i> (distributive) ; <i>in ;</i> (2) <i>Genitive,</i> <i>down, down on ;</i> <i>against ;</i>	κατὰ τὴν πίστιν, <i>according to your faith.</i> κατ' ἀγνοίαν, <i>through ignorance.</i> καθ' ἡμέραν, <i>day by day, (κατ' οἴκους)¹.</i> κατ' οἶκον, <i>in a house, or at home.</i> κατὰ κεφαλῆς, <i>on his head.</i> καθ' ὑμῶν, <i>against you.</i>

¹ The distribution is expressed partly in the series.

Μετά, (1) Accusative,

after ;

μεθ' ἡμέρας ἕξ, *after six days.*

(2) Genitive,

together with, with ; μεθ' ὑμῶν, *with you.*

Περί, (1) Accusative,

around ;

περὶ τὴν ὀσφὺν αὐτοῦ, *around his loins.*

about ;

περὶ τὴν τρίτην ὥραν, *about the third hour.*

(2) Genitive,

about, concerning ; περὶ τοῦ παιδίου, *concerning the child.*

because of, for ; περὶ πολλῶν, *for many.*

Ἐπὶ, (1) Accusative,

above, beyond ;

ὑπὲρ τὸν διδάσκαλον, *above his master.*

(2) Genitive,

over, on behalf of ; Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε, *Christ died for us.*

ὑπὸ, (1) Accusative,

under ;

ὑπὸ ἐξουσίαν, *under authority.*

(2) Genitive,

under, by ;

ὑπὸ τοῦ Κυρίου, *by the Lord.*

C. PREPOSITIONS GOVERNING THREE CASES.

Ἐπί, (1) Accusative (motion to),

upon, to ;

ἐπ' αὐτόν, *upon Him.*

to, for ;

ἐπὶ τὸ βάπτισμά μου, *to or for my baptism.*

over ;

ἐπ' ὀλίγα, *over a few things.*

(2) Genitive,

upon ;

ἐπὶ χειρῶν, *upon their hands.*

at ;

ἐπὶ τόπου, *at the place.*

before ;

ἐπὶ ἡγεμόνων, *before governors.*

in the time of ;

ἐπὶ Ἀβιάθαρ, *in the time of Abiathar.*

(3) Dative (rest),

upon ;

ἐπὶ πίνακι, *upon a charger.*

besides ;

ἐπὶ πᾶσι τούτοις, *besides all these things.*

because of, for ;

ἐπὶ τῷ ῥήματί σου, *because of Thy word.*

Παρά, (1) Accusative (motion to),

to ;

παρὰ τὴν θάλασσαν, *to the sea.*

above, beyond ; παρὰ πάντας, *above all.*

(2) Genitive (motion from),

of ;

παρ' αὐτῶν, *(he asked) of them.*

from ;

οἱ παρ' αὐτοῦ, *his friends, i. e. those who come from him.*

(3) Dative (rest),

with, among; παρ' ὑμῖν, (he dwelleth) *with you*.

Πρός, (1) Accusative,

to; πρὸς αὐτόν, *to him*.

unto, for; πρὸς τὴν ἐλεημοσύνην, *for alms*.

among, in; πρὸς ὑμᾶς, *among you*.

(2) Genitive,

on the side of; πρὸς τῆς ὑμετέρας σωτηρίας, *for your safety*.

(3) Dative,

at; πρὸς τῇ θύρᾳ, *at the door*.

Other words are used as Prepositions, and govern a Case:—

Thus,

(1) χάριν, *for the sake of*, ἐνώπιον, *in the presence of*,

ἐνεκα, *on account of*, ἕως, *until*,

govern a Genitive.

(2) ἅμα, *together with*, takes a Dative after it.

A Preposition in composition with a Verb is put before the Reduplication or the Augment:—as προσ-εύχομαι, προσ-ηυχόμεν; παρα-δίδωμι, παρα-δέδωκα, παρ-έδωκα; προ-γινώσκω, προ-έγνω.

VI. ADVERBS.

Adverbs are of two kinds:—

(1) Cases of Substantives, Adjectives, or Pronouns:—

a. Accusatives:—

ἄκμήν, *up to this point, yet*, σήμερον, *to-day*.

αὔριον, *to-morrow*, τὰ πολλά, *for the most part*.

πέραν, *on the other side*, τὸ λοιπόν, *for the future*.

b. Genitives:—

αὐτοῦ, *here*, ὁμοῦ, *together*,

ἐξῆς, *next*, οὗ, *where*.

c. Datives:—

ἰδίᾳ, *privately*, πεζῇ, *on foot*.

d. Old Case-endings in -θεν. and -δε or -σε:—

ἄνωθεν, *from above*, οὐρανόθεν, *from heaven*,

ἐξωθεν, *from without*, ἐκεῖσε, *thither*.

e. Prepositional expressions, sometimes run into one word:—

ἀνὰ μέρος, *in turn*, ἐξαίφνης, *suddenly*,

ἐκ δευτέρου, *a second time*, καθεξῆς, *in order*,

ἐπ' ἀληθείας, *of a truth*, παραχρῆμα, *immediately*.

(2) Adverbs in -ως :—

δικαίως, *justly*,
καλῶς, *well*,
πάντως, *wholly*,

ἀληθῶς, *truly*,
εὐθέως, *immediately*,
οὕτως, *thus*.

And in -ω :—

ἄνω, *above*,
ἔξω, *without*,
ἔσω, *within*.

VII. CONJUNCTIONS.

The Greek Language is unusually rich in Conjunctions, and these Particles are employed largely throughout the New Testament.

The chief Conjunctions may be arranged in nine Classes :—

I. Copulative :—

καί, *and, also, even*;
τε, *and, both*;

τε . . . καί, *both, . . . and*;
καὶ . . . καί, *both . . . and*.

2. Disjunctive :—

ἢ, *or*; ἢ . . . ἢ, *either . . . or*; εἴτε . . . εἴτε, *whether . . . or*.

3. Adversative :—

ἀλλά, *but*; δέ, *but*; μὲν . . . δέ, *indeed . . . but*.

Δὲ has a faintly adversative meaning. It is often used where *and* is employed in English, although the two are not equivalents.

4. Inferential :—

οὖν, *therefore*; διό, *wherefore*; ἄρα, *accordingly*.

5. Comparative :—

ὡς, *as*; ὥσπερ, *like as*; καθὼς, *just as*.

6. Causal :—

ὅτι, *because, that*; διότι, *because*; γάρ, *for*; ἐπεί, *since*.

7. Conditional :—

εἰ, *if*; εἰ ἂν (εἰ ἄν), *if perchance*.

8. Final and Consecutive :—

ἵνα, *in order that*;
μή, *lest*;
ὥς, *so as, that*.

9. Emphatic or Distinctive :—

γὰρ, *at least, indeed*; δὴ, *then, in truth*.

coordinate

subordinate

The following are Interrogative Particles:—

πότε, ὅποτε, *when*;

ποῦ, ὅπου, *where*;

πῶς, ὅπως, *how*;

πότερον, *whether*;

ἄρα, *emphatic*;

εἰ, *if, whether*.

part are
Relative

VIII. INTERJECTIONS.

A few Interjections are found in the New Testament:—

ὦ, *O!*

ἔα, *ah!*

οὐαί, with a dative, as οὐαί ὑμῖν, *woe unto you!*

ἰδοὺ, *behold!*

EXTRANEOUS WORDS.

In the Greek of the New Testament many words occur of foreign origin. Thus:—

I. Hebrew words:—

Μεσσίας, MESSIAH, *the Anointed*,

= Χριστός (*χρίω*, to anoint);

σάββατον, *the sabbath*;

γέεννα, Gehenna, *the valley of Hinnom*;

ἀμήν, *amen*;

ἄρραβών, *a pledge*.

II. Syro-Chaldaic, or Aramaic words:—

Ἰαββᾶ, *Father*;

ἐφφαθά, *be opened*;

ῥαββί, *my master*;

ταλιθὰ κούμι, *maid, arise*.

III. Latin words:—

δηνάριον, *denarius*, = 8½d.;

κῆνσος, *census, tribute*;

λεγέων, *legion*;

κράββατος, *grabātus, a couch*.

οὐτε --- οὐτε ^{never} neither not &c

PART III.

SYNTAX.



I. SIMPLE SENTENCES.

A. THE SUBJECT.

1. THE Subject of a Sentence is usually put in the Nominative :—

Ὁ Λόγος σὰρξ ἐγένετο, *the Word was made flesh.*

Ἡρώδης ἐταράχθη, *Herod was troubled.*

Ὁ ἀστὴρ προῆγεν αὐτοὺς, *the star went before them.*

(1) When there are two Nominatives in a copulative sentence, the Nominative with the Article is the subject :—

Thus ὁ Λόγος in the instance just quoted.

(2) The Subject of Impersonal Verbs is put in the Accusative or Dative :—

Ἔδει αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας, *He must needs go through Samaria.*

Τί σοι δοκεῖ; *what thinkest thou?*

2. The Article is used :—

a. Definitely, as in English :—

Οἱ Ἰουδαῖοι, *the Jews*; τὸ παιδίον, *the child.*

b. To recall the previous mention of a word :—

Ἰησοῦς, *Jesus* (Matt. i. 16); τοῦ Ἰησοῦ (v. 18), *the Jesus just-mentioned.*

c. To construct phrases :—thus with

a. A Genitive :—

Ὁ τοῦ Ζεβεδαίου, *the son of Zebedee.*

Τὰ Καίσαρος, *the things of Caesar.*

β. An Adjective :—

Οἱ δίκαιοι, *the just*; οἱ πραεῖς, *the meek.*

γ. A Participle :—

οἱ πενθοῦντες, *they that mourn* ; τὸ ρηθέν, *that which was spoken*.

δ. A Prepositional phrase :—

ὁ ἐν τοῖς οὐρανοῖς, *who is in Heaven*.

τὰ πρὸς τὴν θύραν, *the parts about the door*.

ε. An Adverb :—

τὸ ἔξωθεν, *the outside* ; τὰ ἄνω, *the things above*.

ζ. An Infinitive in the Neuter :—

τὸ ζῆν, *living* ; ἐν τῷ σπείρειν, *in the sowing*.

η. A Sentence in the Neuter :—

τὸ οὐ φονεύσεις, *the (sentence), thou shalt not kill*.

δ. As a Pronoun¹ :—

ὁ μὲν . . . ὁ δέ, *the one . . . the other*.

οἱ δὲ εἶπον, *but they said*.

3. *a.* Adjectives, Pronouns, the Article, and Participles, agree with their Substantives in Gender, Number, and Case :—

πᾶσαι αἱ γενεαί, *all the generations*.

τὸ φῶς τὸ ἀληθινόν, *the true light*.

αὐτὸς ὁ Ἰωάννης, *John himself*.

ἀκούσας Ἡρώδης, *Herod having heard*.

b. A Substantive in apposition with another Substantive is put in the same Case :—

Ἰωάννης ὁ βαπτιστής, *John the Baptist*.

c. Two or more Substantives are joined in the same Case by Copulative Conjunctions :—

ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, *Peter and James and John and Andrew*.

4. The qualifying Substantive is put in the Genitive Case :—

ἄγγελος Κυρίου, *the angel of the Lord*.

τέκνα Θεοῦ, *the children of God*.

¹ The Article is properly, and was originally, a Pronoun. Ὁ Ἰωάννης is strictly *he* (I mean) *John*.

B. THE PREDICATION.

a. *The Verb.*

1. A Verb agrees with its Nominative in number and person :—

Ἰωάννης μαρτυρεῖ, *John beareth witness.*

Obs. A Neuter Plural takes a Verb singular :—

πάντα δι' αὐτοῦ ἐγένετο, *all things were made by Him.*

2. The Composite Verb is constructed :—

a. Either of a Verb (Mood-Auxiliary) with an Infinitive :—

μὴ δόξῃτε λέγειν, *think not to say.*

ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν, *Jesus resolved to go forth.*

b. Or of a Verb with a Participle instead of an Infinitive :—

μὴ φανῇς νηστεύων, *appear not to fast.*

3. Copulative Verbs take the same case after them as before them :—

Ὁ λόγος σὰρξ ἐγένετο, *The Word was made flesh.*

Obs. The Copula is sometimes omitted :—

μακάριοι οἱ πραεῖς, *blessed are the meek.*

4. Transitive Verbs take an Accusative of the Nearer Object :—

Ὁ Ἰησοῦς εἶδε δύο ἀδελφούς, *Jesus saw two brethren.*

5. Neuter Verbs, being complete in themselves, require no Nearer Object :—

Ὁ Ἰησοῦς ἐπορεύετο, *Jesus went His way.*

6. Middle Verbs are Reflexive, in the sense that the action signified is done *to oneself*, or *for oneself* :—

Act. φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων, *keep yourselves from idols.*

Mid. φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, *keep yourselves from covetousness.*

Act. σύ μου νίπτεις τοὺς πόδας; *dost Thou wash my feet?*

Mid. οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, *hath not need save to wash his own feet.*

Act. ἐνδύουσιν αὐτὸν πορφύραν, *they clothe Him in purple.*

Mid. ἐνδύσασθε τὸν Κύριον Ἰησοῦν, *put on the Lord Jesus.*

Act. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *make His paths straight.*

Mid. δεήσεις ποιοῦνται, *they make prayers for themselves.*

7. Participles govern the Cases of their Verbs :—

Ὁ Ἰησοῦς ἰδὼν τοὺς ὄχλους, *Jesus seeing the multitude.*

b. The Cases.

1. The Nominative is often used for the Vocative, and then has the Article :—

Χαῖρε, ὁ βασιλεὺς, *Hail, King.*

2. The Accusative is employed in four ways, viz. :—

(1) For the Nearer Object :—

a. After Verbs :—

Ἡρώδης ἀνείλε πάντας τοὺς παῖδας, *Herod slew all the young children.*

β. After Prepositions :—

εἰς γῆν Ἰσραὴλ, *into the land of Israel.*

(2) To express adverbially a Near Relation :—

a. After Intransitive or Neuter Verbs :—

ἐχάρησαν χαρὰν μεγάλην, *they rejoiced with a great joy.*

τὴν δικαίαν κρίσιν κρίνατε, *judge (the) righteous judgment.*

β. After Adjectives :—

τὸν ἀριθμὸν ὡς πεντακισχίλιοι, *about 5000 in number.*

γ. To express Duration of Time :—

νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, *having fasted forty days and forty nights.*

δ. Or Distance :—

κώμην ἀπέχουσαν σταδίου ἑξήκοντα ἀπὸ Ἱερουσαλήμ, *a village distant from Jerusalem sixty furlongs.*

(3) Where both Accusatives are used (Double Accusative) :—

ἐκεῖνος ὑμᾶς διδάξει πάντα, *He will teach you all things.*

ἐνδύουσιν αὐτὸν πορφύραν, *they clothe Him in purple.*

Obs. After a Passive Verb, the Accusative of Relation alone is used :—

οὐκ ἐνδεδυμένον ἐνδύμα γάμον, *not clothed in a wedding garment.*

(4) Before an Infinitive :—

οἱ λέγουσιν αὐτὸν ζῆν, *Who say that He is alive.*

Ο Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι, *Jesus ordered him to be called.*

Obs. Sometimes a Participle is used for an Infinitive :—

εἶδον αὐτὸν ἤδη τεθνηκότα, *they saw him already dead.*

3. The Dative expresses the close coincident relation of a person or thing to the action.

The Dative is employed in three ways :—

(1) To express the Remoter Object :—

a. After Transitive Verbs having a Transmissive force :—

ταῦτα πάντα σοι δώσω, *all these things will I give you.*

ἐλάλησεν αὐτοῖς πολλά, *He spake many things to them.*

β. After Intransitive Verbs with a Transmissive force :—

προσεκύνησαν αὐτῷ, *they did obeisance to Him.*

γ. After Adjectives :—

ὁμοία ἐστὶ κόκκῳ σινάπεως, *it is like a grain of mustard seed.*

(2) As the Dative of Reference, expressing the person or thing *for* whom the action is done :—

ποιήσωμεν σκηνὰς τρεῖς, σοι μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ, *let us make three tabernacles, one for Thee, and one for Moses, and one for Elias.*

πάντα τὰ γεγραμμένα . . . τῷ Υἱῷ τοῦ ἀνθρώπου, *all things that were written for, or with reference to, the Son of man.*

(3) Dative of Coincident Accessories :—

a. The Instrument :—

τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστω, *He will burn the chaff with unquenchable fire.*

β. The Manner :—

ἀνεφώνησε φωνῇ μεγάλῃ, *He cried out with a loud voice.*

γ. The Proximate cause:—

τῇ ἀπιστίᾳ ἐξεκλάσθησαν, *they were broken off because of unbelief.*

δ. The Time:—

τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται, *He shall rise again on the third day.*

4. The Genitive Case covers in Greek several classes of meanings. Thus we find:—

(1) The Genitive of Origin:—expressing

a. The Cause:—

γεμίσατε τὰς ὑδρίας ὕδατος, *fill the water pots with water.*

b. Separation:—

ὅταν μετασταθῶ τῆς οἰκονομίας, *when I am removed from the stewardship.*

ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, *he kept them away from their purpose.*

(2) The Partitive Genitive:—

a. After Partitive Adjectives:—

πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων, *many of the Pharisees and Sadducees.*

b. After Superlatives:—

ὁ ἐλάχιστος τῶν ἀποστόλων, *the least of the Apostles.*

c. After Transitive Verbs:—

οὐδεὶς γεύσεται μου τοῦ δείπνου, *no one shall taste any of my supper.*

(3) The Objective Genitive:—

a. After Verbs:—

αὐτοῦ ἀκούετε, *hear Him.*

b. After Half-Transitive Substantives:—

διὰ τὸν φόβον τῶν Ἰουδαίων, *through fear of the Jews.*

(4) The Possessive or Subjective Genitive:—

ὁ Υἱός μου ὁ ἀγαπητός, *My beloved Son.*

Ἰάκωβον τὸν τοῦ Ζεβεδαίου, *James the son of Zebedee.*

ὅτι Χριστοῦ ἐστε, *because ye belong to Christ.*

(5) The Genitive of Relation :—

a. After Comparatives :—

ἰσχυρότερός μου ἐστίν, *is stronger than me.*

ἀγαπᾷς με πλείον τούτων; *lovest thou Me more than these?*

b. After Verbs or other words having a Comparative meaning :—

πολλῶν στρουθίων διαφέρετε ὑμεῖς, *ye are better than many sparrows.*

τὸ περισσὸν τούτων, *that which is more than these.*

c. After other words :—

βάπτισμα μετανοίας, *a baptism of repentance*; χήρα ὡς ἑτῶν ὀγδοήκοντα τεσσάρων, *a widow of about eighty-four years.*

(6) Genitive Absolute :—

τοῦ Ἰησοῦ γεννηθέντος . . . οἱ μάγοι παρεγένοντο, *when Jesus was born, the Magi came.*

ὁψίας γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, *when it was evening, they brought Him many that were possessed of devils.*

5. Interrogative Sentences usually begin with an Interrogative Pronoun, or Particle :—

τί ἐμοὶ καὶ σοί; *what have I to do with thee, i.e. what is there to me and thee?*

ποῦ ἐστὶν ἡ πίστις ὑμῶν; *where is your faith?*

οὐχ ὑμεῖς λέγετε; *do ye not say?* expecting the answer, Yes.

μή τις ἤνεγκεν αὐτῷ φαγεῖν; *has any one brought Him (food) to eat?*

Sometimes they have no introductory word :—

πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; *believe ye that I can do this?*

II. COMPOUND SENTENCES.

1. The separate Clauses of Compound Sentences, or Sentences with more than one Clause, are usually connected by words which serve as *links* to fasten them together.

There are three classes of these words :—viz.,

(1) Conjunctions :—

εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ κατέλαβον, *He came to His own, and His own received Him not.*

(2) Relatives :—

ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοῦς, *the star, which they saw in the east, went before them.*

(3) Interrogatives, whether Pronouns or Particles :—

ἐρώτησον τοὺς ἀκροούτας, τί ἐλάλησα αὐτοῖς, *ask them that heard it, what I said to them.*

ἐθαύμασεν, εἰ ἤδη τέθνηκε, *he wondered if he were already dead.*

(4) An Infinitive with a case before it is attached to a Clause without any link, except what is implied in the Infinitive and its Case :—

τοῖς γεγαμηκόσι παραγγέλλω, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *I enjoin the married, that a wife should not be separated from her husband¹.*

2. Conjunctional Clauses in the New Testament are generally—

(1) Copulative :—

καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *and The Word was made flesh, and tabernacled in us.*

(2) Disjunctive :—

τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα, *what shall we eat, or what shall we drink, or wherewithal shall we be clothed.*

(3) Adversative :—

ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, *I baptize with water ; but there standeth (one) in the midst of you.*

Obs. The three just mentioned continue the construction of their Principal Clauses ; i. e. have similar moods, tenses, or cases.

(4) Comparative :—

μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, *do not sound a trumpet before you, as the hypocrites do.*

¹ The implied link is here indicated by the English Conjunction *that*.

(5) Conditional:—

εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται, *if Thou art the Son of God, command that these stones be made bread.*

ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι, *all these things will I give Thee, if Thou wilt fall down and worship me.*

Obs. Εἰ generally takes an Indicative: ἐὰν denoting an uncertain condition takes the subjunctive.

(6) Final and Consecutive:—

ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε, *these things I have said unto you, that ye be not offended.*

φιλοῦσιν ἐστῶτες . . . προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις, *they love to pray standing . . . , so that they may be seen of men.*

(7) Objective:—

ιδὼν ὅτι ἰάθη, *when he saw that he was healed.*

πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; *believe ye that I am able to do this?*

Obs. Ὅτι with a Finite Verb is more often used than an Accusative and Infinitive.

3. Relative Clauses.

The Relative agrees with its Antecedent in Gender, Number, and Person: but in Case it follows the rules of its own Clause:—

οὗτος ἦν ὃν εἶπον, *this was He of whom I spake.*

προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, *beware of false prophets, who come to you in sheep's clothing*¹.

The Antecedent is sometimes omitted, if it is a Pronoun:—

ὃ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, *(he) to whom little is forgiven, loveth little.*

4. Indirect Questions are ■ Class of Objective Clauses, i. e. they fill the place of an Accusative of the Nearer Object:—

ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι, *he asked if the man is a Galilean.*

μὴ μεριμνᾶτε . . . τί φάγητε, ἢ τί πίνητε, *take no exceeding thought about what ye shall eat or what ye shall drink.*

¹ For Attic Attraction, see below under Exercise XVII.

5. Infinitive Clauses are seldom used in the New Testament, words and speeches being generally quoted directly:—

λέγει αὐτῷ, θέλω, καθάρισθῃτι, *He saith to him, 'I will, be thou cleansed.'*

εἶπεν αὐτῷ τὸ εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι, *He spake to him His usual speech, 'If thou canst believe; all things are possible to him that believeth.'*

PART IV.

READING PRIMER WITH VOCABULARIES.

I. EXERCISES ON THE GRAMMAR.

Each of these small Glossaries should be committed to memory by the beginner before he attempts to construe the Exercises. In this way the second great difficulty, which is ignorance of the Vocabulary, may effectually be overcome to a considerable extent.

Words that have been already interpreted in the Grammar, whether as typical forms, or as important specimens of their several classes of expression, will not be found here.

EXERCISE I.

Article, Feminines of the First Declension, and Prepositions governing One Case.

(Grammar, pp. 7, 8, 58.)

ἀγάπη -ης *love, charity*

ἀλήθεια -as *truth*

ἁμαρτία -as *sin, error*

ἀρχή -ῆς *beginning*

εἰρήνη -ης *peace*

Ζαβουλὼν *Zabulon, indecl.*

ἡμέρα -as *day*

θάλασσα -ης *sea*

θύρα -as *door*

καὶ *and, also*

Μαριάμ *Mary, indecl.*

Νεφθαλείμ *Nepthalim, indecl.*

οἰκία -as *a house*

παραβολή -ῆς *a parable*

Πάσχα, τὸ *the Passover, indecl.*

σωτηρία -as *salvation*

ὥρα -as *an hour.*

Εἰρήνη καὶ ἀγάπη. ἐν τῇ¹ ἀληθείᾳ. ἐν ἀληθείᾳ καὶ ἀγάπῃ.
ἐκ τῆς οἰκίας. ἐξ οἰκίας εἰς οἰκίαν: ἀπ' ἀρχῆς. ἀπὸ τῆς
θύρας. δόξα καὶ τιμὴ καὶ εἰρήνη. ἐν παραβολαῖς. ὧραι τῆς
ἡμέρας. ἀπὸ δόξης εἰς δόξαν. σὺν Μαριάμ. πρὸ τοῦ Πάσχα.
ἐν ἀρχῇ. γῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ. ἐν ἁμαρτίαις.
ἐν σοφίᾳ. ἐν ἡμέρᾳ σωτηρίας. ἐν τῇ θαλάσῃ.

¹ Syntax, p. 65, 3. a.

EXERCISE II.

First Declension,—Masculines. Prepositions governing
Two Cases.

(Grammar, pp. 8, 59.)

ἀδικία -as injustice

ᾠδης -ου Hades, place of de-
parted spiritsἀτιμία -as dishonour; ἀ, not,
τιμή

βαπτιστής -οῦ baptist

γραφὴ -ῆς scripture, writing

δικαιοσύνη -ης justice

δύο two, Gr. p. 16

εἷς one, Gr. p. 16

ἐκκλησία -as church

Ἡσαΐας -ου Isaiah

θυσία -as sacrifice

Ἰερεμίας -ου Jeremiah

Ἱερουσαλὴμ Jerusalem, indecl.

Ἰουδαία -as Judea

Ἰωάννης -ου John

κλέπτης -ου a thief

ληστής -οῦ a robber

μαθητής -οῦ a disciple

μαρτυρία -as witness

προφήτης -ου a prophet

πύλη -ης a gate

Σαμαρεία -as Samaria

στρατιώτης -ου a soldier

τελώνης -ου a publican

χώρα -as a country.

Ἰωάννης ὁ βαπτιστής. οἱ μαθηταὶ Ἰωάννου. εἰς τῶν μαθη-
τῶν. δύο τῶν μαθητῶν. κλέπτης καὶ ληστής. διὰ Ἰερεμίου
τοῦ προφήτου. αἱ γραφαὶ τῶν προφητῶν. ὑπὸ Ἡσαΐου τοῦ
προφήτου. μετὰ τελωνῶν. πύλαι ἄδου. ἐν τῷ ἄδῃ. ἡ
μαρτυρία τοῦ Ἰωάννου. τὴν¹ ἐν Ἱερουσαλὴμ ἐκκλησίαν. κατὰ
τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας. διὰ δόξης καὶ ἀτιμίας.
θυσίας ὑπὲρ ἁμαρτιῶν. περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης.
ὑπὸ τῶν στρατιωτῶν. περὶ Ἰωάννου τοῦ βαπτιστοῦ. ὁ κριτὴς
τῆς ἀδικίας. τὸν νεανίαν.

EXERCISE III.

Second Declension,—Masculines. Prepositions
governing Three Cases.

(Grammar, pp. 9, 60.)

ἄγγελος -ου an angel

ἄνθρωπος -ου a man

ἀπόστολος -ου an apostle

βασιλεία -as a kingdom

¹ Syntax, p. 65, 2. δ.

Δαβὶδ *David*, indecl.

δοῦλος -ου *a slave, servant*

θάνατος -ου *death*

θρόνος -ου *a throne*

κόσμος -ου *world*

Κύριος -ου *Lord*

νόμος -ου *law*

οἶκος -ου *a house*

οὐρανός -ου *heaven*

σταυρός -ου *a cross*

υἱός -ου *a son*

φόβος -ου *fear*

Χριστός -ου *Christ*.

* Ἄγγελος Κυρίου. ὁ Υἱὸς τοῦ ἀνθρώπου. ἡ βασιλεία τῶν οὐρανῶν. βασιλείας τοῦ κόσμου. πρὸς τὸν Ἰησοῦν. Ὁ υἱὸς¹ Δαβὶδ, Ἰησοῦ. μαθητὴς τοῦ Ἰησοῦ. ὁ θάνατος καὶ ὁ Αἴδης. φόβος θανάτου. παρὰ τὴν θάλασσαν. ἀπόστολοι Χριστοῦ. δοῦλοι Ἰησοῦ Χριστοῦ. ἐξ οἴκου Δαβὶδ. παρὰ τῷ σταυρῷ. ἐπὶ τοῦ σταυροῦ. ἐπὶ τοῦ θρόνου. ὁ νόμος καὶ οἱ προφῆται. ἐν νόμῳ Κυρίου. κατὰ τὸν νόμον Κυρίου.

EXERCISE IV.

Nouns in -os of the Second Declension (*continued*).
Some Verbal forms.

(Grammar, p. 60.)

ἀγρός -ου *a field*

ἀδελφός -ου *a brother*

ἄρτος -ου *bread, a loaf*

Γαλιλαία -as *Galilee*

γάμος -ου *a marriage*

διάβολος -ου *a devil*

δώδεκα *twelve*, Gr. p. 16

ἐγένετο *there was or was*

ἐγὼ *I*, Gr. p. 17

εἰμὶ *I am*, Gr. p. 51

ἐστὶν *is*

ἐχθρός -ου *an enemy*

ζωή -ῆς *life*

ἦν *there was, was*

Θεός -ου *God*

θεριστής -ου *a reaper*

Ἰάκωβος -ου *James*

Ἰούδας -a *Judas, or Jude*

Ἰσκαριώτης -ου *Iscaariot*

Κανὰ, ἡ *Cana*, indecl.

Μαρία -as *Mary*

πόλεμος -ου *war*

προδότης -ου *a traitor*

σεισμός -ου *an earthquake,*
tempest

φωνή -ῆς *a voice*.

Σεισμός² ἐγένετο ἐν τῇ θαλάσῃ. φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Ἰούδας Ἰσκαριώτης ἐγένετο³ προδότης. ὁ ἐχθρός

¹ Syntax, p. 67, b. 1.

² Syntax, p. 64, 1.

³ Syntax, p. 66, 3.

ἐστιν ὁ διάβολος. ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. οἱ θερισταὶ ἄγγελοι εἰσιν. ὁ ἄγρός ἐστιν ὁ κόσμος. (εἰς οἶκόν ἐστι, ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή. ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου. οἱ δώδεκα ἀπόστολοι. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.¹

EXERCISE V.

Second Declension,—Neuters. Some Pronouns.

(Grammar, pp. 9, 17, 18.)

ἀληθῶς *truly*
 ἄστρον -ου *a star*
 δαιμόνιον -ου *a devil*
 ἔργον -ου *a work*
 ἔσχατος -η -ον *last*
 ἔσται *there shall be*
 εὐαγγέλιον -ου *Gospel*
 ἥλιος -ου *sun*
 μέσος -η -ον *in the middle*

παιδίον -ου *a little child*
 πλοῖον -ου *a ship or boat*
 ποτήριον -ου *a cup*
 πρόβατον -ου *a sheep*
 σάββατον -ου *the sabbath*
 σελήνη -ης *moon*
 σημεῖον -ου *sign*
 συναγωγὴ -ῆς *a synagogue.*

Ἦν σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ² σαββάτου. Ἰησοῦς ἦν ἐν μιᾷ τῶν συναγωγῶν³ ἐν τοῖς σάββασιν. ποτήριον Κυρίου καὶ ποτήριον δαιμονίων. τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ. Ἀρχὴ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ Θεοῦ. παιδία, ἐσχάτη ὥρα ἐστί. ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος. τὸ πλοῖον μέσον τῆς θαλάσσης ἦν. ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. οὐκ ἦν αὐτοῖς τέκνον.

¹ Syntax, p. 64, I (1). ὁ λόγος is the subject of the Verb.

² Syntax, p. 69, 4 (3). b.

³ Syntax, p. 69, 4 (2).

EXERCISE VI.

Third Declension,—Consonantal Masculines and Feminines. πολὺς and some Pronouns.

(Grammar, pp. 9, 10, 12, 14, 17, 19.)

ἀμπελῶν -ῶνος *a vineyard*
 ἄνεμος -ου *wind*
 ἀποστολῇ -ῆς *apostleship*
 ἀμήν *amen, verily, indeed*
 γῇ -ῆς *earth*
 γίνεται *happens*
 ἐκεῖ *there*
 ἐλπίς -ίδος *hope*
 ἐστὲ *ye are*

ἦσαν *they were*
 ἰδοὺ *behold*
 καρδία -ας *heart*
 καρπὸς -οῦ *fruit*
 κεφαλῇ -ῆς *head*
 ὄνομα -τος, τὸ *name*
 πιστὸς -ῇ -ὸν *faithful, Adj.*
 Τιμόθεος -ου *Timothy*
 τρεῖς, τρία *three, Gr. p. 16.*

Γίνεται λαίλαψ ἀνέμου. νῦξ ἦν. ὁ λόγος σὰρξ ἐγένετο¹. ἔσται ὁ υἱὸς ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ὁ Θεὸς τῆς ἐλπίδος. ἰδοὺ ὁ παῖς μου. ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἔστε ἐν Κυρίῳ. τί ἐμοὶ καὶ σοί², γύναι; γύναι, ἰδοὺ ὁ υἱὸς σου. ἦσαν ἐκεῖ γυναῖκες πολλαί. αἱ τρίχες τῆς κεφαλῆς. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας³. ἀμήν. εἰς τοὺς αἰῶνας τῶν αἰώνων. ὁ καρπὸς τοῦ ἀμπελῶνος. οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός⁴. καὶ ἰδοὺ μαθητῆς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος.

EXERCISE VII.

Third Declension,—Consonantal Masculines and Feminines (*continued*).

(Grammar, pp. 9, 10, 12.)

ἄβυσσος -ου, ἡ *abyss*
 ἀγαθὸς -ῇ -ὸν *good, Gr. p. 13*

ἀδελφῇ -ῆς *sister*
 ἀλλὰ *but*

¹ Ὁ λόγος is the subject of the Verb. Syntax, p. 64, 1, Obs. 1.

² I. e. What have I to do with thee?

³ αἰὼν has the same etymology as *aevum, aeternus* (= *aeviternus*), and *eternal*.

⁴ From *χρίω* to anoint, = Hebrew *Messiah*.

ἔλεος -ους, τὸ *mercy*
 κακὸς -ῇ -ὄν *bad*
 μάρτυς (μαρτυρ) -ρος *witness*
 μὴ ποτ
 οὐκέτι *no longer*

ποὺς -οδὸς *a foot*
 ὑποπόδιον -ον *a footstool* :
 ὑπό, ποὺς
 φρέαρ -ᾶτος, τὸ *a pit, well*.

Ἡ γῆ ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ. Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ποιμὴν ἐστι τῶν προβάτων. Θεὸς μάρτυς. ἰδοὺ, ἡ μήτηρ σου. αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ. θυγατέρες Ἱερουσαλήμ. ἐγένετο ἀνὴρ προφήτης¹. χάρις Θεοῦ ἦν ἐπ' αὐτῷ. οὐκ ἐστὲ ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ² Ἰησοῦ τοῦ Κυρίου² ἡμῶν. οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ. οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. οἱ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.

EXERCISE VIII.

Third Declension,—I- and U-Nouns, Diphthongal Nouns;
 and μέγας.

(Grammar, pp. 11, 14.)

ἄλιεὺς -έως, ὁ *a fisherman*
 ἀνάστασις -εως, ἡ *resurrection*
 Ἀνδρέας -ου *Andrew*
 ἀρχιερεὺς -έως, ὁ *high-priest,*
arch-priest
 Βηθσαϊδὰ *Bethsaida*, indecl.
 γνωστὸς -ῇ -ὄν *known*
 Γραμματεὺς -έως, ὁ *a Scribe*
 δύναμις -εως, ἡ *power, a miracle*
 ἱερεὺς -έως, ὁ *priest*
 κρίσις -εως, ἡ *judgment*
 κτίσις -εως, ἡ *creation, creature*

Μελχισεδέκ *Melchisedec*, indecl.
 νῦν *now*
 οὐαὶ *woe*
 Πέτρος -ου *Peter*
 πίστις -εως, ἡ *faith*
 ποῦ *where* ?
 πρωτότοκος -ον *first-born*
πρῶτος first, τίκτω
 τάξις -εως *order*
 ὑποκριτὴς -οῦ *actor, hypocrite*
 Φαρισαῖος *Pharisee*
 Φίλιππος -ου *Philip*.

¹ In apposition with ἀνὴρ, or referring to the same thing. Syntax, p. 65, 3, b.

² In apposition with Ἰησοῦ.

Ὁ ἄρχων τῶν βασιλέων τῆς γῆς. σου ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. πόλις ἐστὶ τοῦ μεγάλου βασιλέως. κριτὴς τις ἦν ἐν τινὶ πόλει. ἦν Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ποῦ ἐστὶν ἡ πίστις ὑμῶν¹; εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως. ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου. πρωτότοκός ἐστι πάσης κτίσεως². σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. ὁ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ. οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί. ἦσαν ἄλιεῖς.

EXERCISE IX.

Third Declension,—Neuter Nouns, πᾶς, πᾶσα, πᾶν.

(Grammar, pp. 11, 12, 13.)

Ἀβραὰμ *Abraham*, indecl.
αἷμα -τος, τὸ blood
ἀποκάλυψις -ews, ἡ *revelation*
βάπτισμα -τος, τὸ *baptism*
βαπτίζω *to baptize*
ἕκτος, η, *on sixth*, Gr. p. 16.
ἐνάτος, η, *on ninth*, Gr. p. 16.
Ἰσραὴλ *Israel*, indecl.
λαὸς -οῦ, ὁ *people*
Λάζαρος -ου *Lazarus*
μέλος -ους, τὸ *limb, member*

μέρος -ους, τὸ *part*, *ἐκ μέρους in particular*
μετάνοια -as *repentance*
μνήμα -τος, τὸ *tomb*
ὄρος -ους, τὸ *mountain*
πνεῦμα -τος, τὸ *spirit*
πτωχὸς -ῆ -ὸν *poor, poor man*
σκότος -ους, τὸ *darkness*
σπέρμα -τος, τὸ *seed*
φῶς -τός, τὸ *light*

Ἐν σῶμα, καὶ ἐν πνεῦμα, * * * εἰς Κύριος, μία πίστις, ἐν βάπτισμα, εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. τοῦτό ἐστι τὸ σῶμά μου. τοῦτό

¹ Syntax, p. 70, 5.

² The full meaning of this remarkable phrase is, 'Begotten both as to time and dignity before every created existence.' Compare Bp. Alexander's Notes to Col. i. 15 in the Speaker's Commentary, Bp. Middleton's note, and Suicer, v. πρωτότοκος. πρῶτος is used for πρότερος before, as in St. John i. 15. See Syntax, p. 70, (5) a.

ἐστι τὸ αἷμά μου. πτωχός τις ἦν ὀνόματι Λάζαρος. φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. νυκτὸς καὶ ἡμέρας ἐν τοῖς ὅρεσι καὶ ἐν τοῖς μνήμασιν ἦν. πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. ἀπὸ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. ἐγὼ βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν. ὑμεῖς ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. σπέρμα Ἀβραάμ ἐσμεν.

EXERCISE X.

Adjectives:—First and Second Formations.

(Grammar, pp. 12-14.)

ἅγιος -α -ον *holy*
 ἀληθινός -ῃ -ὸν *true*
 ἄξιος -α -ον *worthy*
 δίκαιος -α -ον *just, righteous*
 ἐκεῖνος *he, that, Gr. p. 18*
 ἐργάτης -ου, ὁ *labourer*
 ζιζάνιον -ου, τὸ *a tare*
 καθαρὸς -ᾶ -ὸν *pure*
 καθὼς *according as; κατά, ὡς*
 λεῖος *smooth*
 μακάριος -α -ον *blessed*

μισθός -ου, ὁ *reward, pay*
 ὅτι *because*
 ὀφθαλμός -ου, ὁ *an eye*
 ὄχλος -ου, ὁ *multitude, crowd*
 ποιῶν *doing, that doeth*
 πονηρὸς -ᾶ -ὸν *wicked*
 πρᾶῦς -έος *meek*
 σκολίδς -ᾶ -ὸν *crooked*
 τέρας -τος, τὸ *wonder*
 τραχὺς -εῖα -ὺ *rough*
 ψυχὴ -ῆς, ἡ *soul, life.*

Τὸ καλὸν σπέρμα, οὗτοί εἰσιν¹ οἱ υἱοὶ τῆς βασιλείας. τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία. ὁ ὀφθαλμός σου πονηρὸς ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; αὐτὸς ὑμᾶς βαπτίσει² πνεύματι ἀγίῳ καὶ πυρί. ὁ ποιῶν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν. μακάριοι οἱ πτωχοὶ³ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πρᾶεῖς³. μακάριοι οἱ καθарοὶ³ τῇ καρδίᾳ. πᾶς ὁ ὄχλος πρὸς

¹ Third Person Pl. of Pres. Indic. of εἶμι.² Future of βαπτίζω, *shall baptize.*³ The Copula is here omitted. Syntax, p. 66, 3, -obs.

τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. ἐγένετο πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο¹. ἔσται² τὰ σκολιὰ εἰς εὐθεῖαν³, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. ἦν μεγάλη ἡ ἡμέρα.

EXERCISE XI.

Adjectives:—Third Formation, Comparatives and Superlatives.

(Grammar, pp. 14, 15.)

ἄδικος -η -ον *unjust*

αἰώνιος -ον *eternal*

ἄπιστος -ον *unfaithful*: ἄ, πισ-
τὸς

ἄτιμος *without honour*: ἄ, τιμῇ

γενεὰ -ās *a generation*

εἰ ἢ, εἰ μὴ *unless*

ἐμὸς -ῆ -ὸν *mine*

ἐντολὴ -ῆς *commandment*

ἔσομαι *I shall be*

ἕως *until*

μωρὸς -ὰ -ὸν *foolish*

οὐράνιος -ον *heavenly*

πατρίς -ίδος, ἡ *country*

πλῆθος -ους, τὸ *multitude*

πότε *when*

πρόθυμος -ον *ready, willing*

στρατιὰ -ās *a host*

συγγενής -ες *akin, a relation*

ὑπάρχων *being, that is*

ᾧδε *here*.

Ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστίν. ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν. ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου. ᾧ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. οὗτός ἐστιν ὁ μείζων⁴ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. ὁ μικρότερος ἐν πᾶσι ὑμῖν ὑπάρχων,

¹ Imperfect of γίνομαι, *were being done*:—Verb Singular with Neuter Plural subject. Syntax, p. 66, 1, obs.

² Future of εἰμί, *shall be*.

³ ὁδὸν understood, i. e. *shall be turned into a straight path*.

⁴ μείζων, *greater*; ὁ μείζων, *the greater = greatest*.

οὗτος ἔσται μέγας. ἰδοὺ, πλείον Σολομῶντος ᾧδε. τὸ μωρὸν¹ τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς¹ τοῦ Θεοῦ ἰσχυρότερον ἀνθρώπων ἐστί.

EXERCISE XII.

Adjectives :—Comparatives and Superlatives (*continued*).

(Grammar, pp. 15, 16.)

γενέσθω <i>let him be</i>	ὀλίγος -η -ον <i>little</i>
ἐκλεκτός -η -ὸν <i>chosen</i>	οὕτως or οὕτω <i>thus, so</i>
εὖ <i>well</i>	✧ πλάνη -ης <i>error</i>
εὐδοκία -as <i>goodwill</i>	πρεσβύτερος -α -ον <i>elder : from</i>
καταστήσω <i>I will set</i>	πρεσβὺς
✧ κλητός -η -ὸν <i>called</i>	ὡς <i>as.</i>

Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω. οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς² τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν³ εἰσι. ἦν ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος. δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία. αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. μείζων τούτων ἄλλη⁴ ἐντολὴ οὐκ ἔστι. οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

EXERCISE XIII.

Numerals.

(Grammar, pp. 16, 17.)

ἀπῆλθε <i>went away</i>	διαμεμερισμένος <i>divided</i>
Βαβυλὼν -ῶνος, ἡ <i>Babylon</i>	ἔτος -ους, τὸ <i>a year</i>

¹ I. e. *the foolish, or the foolishness; the weak, or the weakness.* Syntax, p. 64, 2, β.

² *Above the children, i. e. than, ὑπὲρ with an Acc. is often used thus after a Comparative.*

³ Gr. p. 18.

⁴ Gr. p. 20.

ἡ *than*, after a comparative

θυσία -as *sacrifice*

ἰσχύς -ύος, ἡ *strength*

κάτω *down, below*

όλοκαύτωμα -τος, τὸ *burnt-*

offering

όλος -η -ον *whole*

πλὴν *except*

πλησίον *near, adv.*

Σόδομα -ων, τὰ *Sodom*

σύνεσις -εως, ἡ *understanding*

τέκτων -ονος *a carpenter.*

Ἑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. καθὼς σύ, πάτερ, ἐν ἐμοί, καὶ ἐγὼ¹ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν². αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν³, ἀλλ' οἱ μαθηταὶ αὐτοῦ. ἐγὼ ἄνθρωπος εἰμί ὑπὸ ἐξουσίαν, ἔχων⁴ ὑπ' ἐμαυτὸν στρατιώτας. ἀγαπήσεις⁵ τὸν⁶ πλησίον σου ὡς σεαυτόν. εἰς ἐστὶ Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, καὶ τὸ ἀγαπᾶν⁷ αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν⁷ τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν. ἀγαπάτε⁸ ἀλλήλους. οὐχ⁹ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

EXERCISE XV.

Pronouns (*continued*).

(Grammar, pp. 17-20.)

ἀκούω *to hear*

ἄρα *then*

ἑκατοντάρχης -ου *ruler of a hun-*

dred, centurion

¹ καὶ ἐγὼ = καὶ ἐγώ. Gr. p. 5, 8.

² Gr. p. 52, Pres. Subj. 3 Pers. Pl.

³ Imperfect Indic. 3 Pers. Sing.

⁴ Participle.

⁵ Future Indic. 2 Pers. of ἀγαπάω, *to love*.

⁶ Syntax, p. 65, 2 ε. ὁ πλησίον = *the neighbour*.

⁷ Infinitive of ἀγαπάω used with the Neuter Article as a Verbal Substantive. Syntax, p. 65, 2 ε, ζ.

⁸ Imperative Plur. 2 Pers.

⁹ Syntax, p. 70, 5.

ἐπαινος -ου *praise*

ἐπίγειος -ον *earthly* : ἐπί, γῇ

ἐπουράνιος -ον *heavenly* : ἐπί,
οὐρανός

εὐσεβής -ες *devout*

Ἰορδάνης -ου *Jordan*

Ἰταλικός -ῆ -ὸν *Italian*

καινός -ῆ -ὸν *new*

Καισάρεια -ας *Caesarea*

Κορνήλιος -ου *Cornelius*

κτῆνος -ους, τὸ *beast* (of bur-
den)

λέγω *to say, speak*

πέραν *across, beyond*

πέτρα -ας *rock*

ποιέω -ήσω *to make, do*

πτηνὸν -οῦ *bird*

Ῥαββὶ *my master*

ῥῆμα -τος, τὸ *word*

σπεῖρα -ης *a band*

ὑπακούω *to obey*.

Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, οὗτος βαπτίζει. ἐγὼ τὴν δόξαν ἣν δέδωκάς¹ μοι, δέδωκα αὐτοῖς. πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν. τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς.

τίς² ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ; τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι ; τίς ἐστιν ἡ μήτηρ μου ; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου ; ποία ἐστὶ πρώτη πασῶν ἐντολή ;

ἀνὴρ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης³ Ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος⁴ τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ. εἴ τις ἐν Χριστῷ, καινὴ κτίσις.

πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω⁵ αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε⁶ τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.

οὐ πᾶσα σὰρξ ἡ αὐτὴ⁷ σὰρξ. ἀλλ' ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.

¹ Perfect Act. of δίδωμι, *thou hast given*.

² Syntax, p. 70, 5.

³ Passive Part. Pres. from καλέω, *to call*.

⁴ Middle Part. Pres. from φοβέομαι, *to fear*.

⁵ Fut. Act. from ὁμοιώνω, *to compare, liken*.

⁶ First Aor. Act. from οἰκοδομέω, *to build*.

⁷ Copula omitted. Syntax, p. 66, 3, obs.

⁴ Observe the difference between the Present and Aorist Participles when used respectively before Verbs. The Present Participle expresses an *uncompleted action continuing* along with the action of the Verb: the Aorist

ἄψας, καλύπτει αὐτὸν σκεύει. ὁ Ἰησοῦς, κάτω κύψας⁴, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη¹ ὁ Πίλατος, Ὁ γέγραφα, γέγραφα. Ἰησοῦς Πνεύματος Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. ἐπιστρέψω εἰς τὸν οἶκόν μου.

EXERCISE XVII.

Second Conjugation;—Guttural Verbs. Active Voice.

(Grammar, pp. 24-28, 44-47.)

ἄγω -ξω *to lead, bring*
 ἄγνοια -as *ignorance*
 ἀκάθαρτος -ον *unclean*
 ἀνοίγω -ξω *to open*
 ἀπολαμβάνω *to receive*; ἀπό, λαμβάνω
 ἀρνίον -ου *a lamb*
 ἀποπος -ον *out of place, amiss*; ἀ, τόπος
 βιβλίον -ου *a book*
 δικαίως *justly*
 δοκέω (δοκ) *to seem, think*, Gr. p. 56
 ἐπιτάσσω -ξω *to command*
 εὐλογία -as *blessing*

Καϊάφας -a *Caiaphas*
 καταλείπω -ψω *to leave behind*
 νεανίσκος -ου *a young man*
 ὅταν *when*; ὅτε, ἂν
 πλοῦτος -ου *wealth, riches*
 πραιτώριον -ου *judgment hall, praetorium*
 πῶλος -ου *a colt*
 πῶς *how*
 σινδὼν -όνος, ἡ *a linen cloth*
 σφάττω -ξω *to sacrifice, slay*
 σφραγὶς -ῖδος, ἡ *a seal*
 φεύγω -ξομαι *to flee*; aor. 2 ἔφυγον.

Ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. οὕτω ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν. μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. ἡμεῖς

generally an action completed and precedent to it. 'In receiving My emissary a man receives Me: in the midst of his stealing let the thief leave off. No one, after lighting a lamp, covers it. The Lord stooped down, and then wrote on the ground.'

¹ Third Pers. Sing. Aor. Pass. with a Middle meaning from ἀποκρίνομαι, *to answer*. Gr. p. 54.

μὲν¹ δικαίως· ἄξια γὰρ ὧν² ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ὁ νεανίσκος καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. οἱ μαθηταὶ ἤγαγον³ τὸν πῶλον πρὸς τὸν Ἰησοῦν. πῶς οὐκ ἔχετε πίστιν; ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ. ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

EXERCISE XVIII.

Third Conjugation:—Dental Verbs. Active Voice.

(Grammar, pp. 24-28, 44-47.)

ἀγιάζω -σω *to consecrate*; ἅγιοςἈνανίας -α *Ananias*ἀρπάζω -σω *seize, snatch away*

aor. 2 pass. ἡρπάγην

δοξάζω -σω *to glorify*; δόξαδύναμαι *to be able*, Gr. p. 22, note 2ἐγγίζω -σω *to approach*ἐκψύχω -ξω *to give up the ghost*;

ἐκ, ψυχὴ

θαυμάζω -σω *to wonder*λύκος -ου *a wolf*ναὸς -οῦ *a temple*οὐ, οὐκ, οὐχ *not*πειράζω -σω *to tempt*πίπτω (πετ) *to fall*, Gr. p. 57σκορπίζω -σω *to scatter*χρυσὸς -οῦ *gold*.

Τί με πειράζετε, ὑποκριταί; ἡμεῖς πείσομεν αὐτόν. αὐτὸς σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ἡ πίστις σου

¹ μὲν and δὲ are used in opposed statements:—often where the opposition is indicated in English by the position and emphasis of the words, and by the tone of voice in speaking. Gr. p. 62, 3.

² Put for ἄξια ἐκείνων ἃ ἐπράξαμεν by Attic Attraction, the Relative being *attracted* into the Case (Genitive or Dative) of the Antecedent. So ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, *of the water that I shall give him*; ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, *they believed the word which he said*.

³ Second Aor. of ἄγω, having the first two letters of the Stem repeated, or reduplicated, of course with the augment.

σέσωκέ σε. ἄλλους ἔσωσε, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός. ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ἄλλα ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν¹ ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε. ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν. τίς μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἐγὼ πέποιθα² εἰς ὑμᾶς ἐν Κυρίῳ.

EXERCISE XIX.

Middle Voice:—Labial, Guttural, and Dental Verbs.

(Grammar, pp. 29-32, 47-48.)

ἄκαρπος -ον *unfruitful*; ἀ, καρπὸς

ἀλείφω -ψω *to anoint*

ἄρχω -ξω *to rule*

Middle: *to begin*

γλῶσσα -ης *a tongue*

δὲ *but*: used sometimes where *and* is used in English

δέχομαι *to receive*, Gr. p. 54

δωρεὰ -ās *a free-gift*

ἐπιλαμβάνομαι *to lay hold of*

(λαβ): ἐπί, λαμβάνω, Gr. p. 54

ἐπιλανθάνομαι *to forget* (λαθ):

ἐπί, λανθάνω, Gr. p. 54

ἐσθίω *to eat*, Gr. p. 58

ἐξάγω -ξω *to lead out*: ἐξ, ἄγω

ἔξω *outside, out*

ἡγέομαι, -ήσομαι *to rule*, Part. *a ruler*

κηρύσσω -ξω *to preach*

κόπτω -ψω *to cut*, Middle, *to bewail (cut oneself)*

κώμη -ης *a village*

λογίζομαι *to consider, think*

νεότης -ητος, ἡ youth

νηστεύω -σω *to fast*

οὖν *therefore*

ὄψομαι (ὄπ) *I shall see*, Gr. p. 58

πάλιν *again*

πρόσωπον -ου *a face*

τυφλὸς -ῆ -ὸν *blind*

φυλάσσω -ξω *to guard*;

Middle, *to keep, avoid*

χαρίζομαι *to bestow*, Gr. p. 54

Ἐὰν προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἄκαρπός ἐστι. τί οὖν ἐστι; προσεύξομαι τῷ

¹ ὃ μὲν, some, ὃ δέ, other or some.

² The Second Perfect has very often a Neuter meaning, and has therefore been often called the Perfect Middle.

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. οὐ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. πείθεσθε τοῖς ἡγουμένοις ὑμῶν. πάντες ἐκόπτοντο αὐτήν. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. εἴ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ¹, οὕτω καὶ ἡμεῖς¹ Χριστοῦ. ὁ Φαρισαῖος ταῦτα προσηύχετο. φεύξεται ὁ θάνατος ἀπ' αὐτῶν. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ. λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος. ἐνιψάμην, καὶ βλέπω. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν. σὺ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι. τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης. ὃς ἐὰν² δέξεται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου. ἐπελάθοντο λαβεῖν ἄρτους. ἐπείσθησαν³ αὐτῷ.

EXERCISE XX.

Passive Voice :—Labial, Guttural, and Dental Verbs.

(Grammar, pp. 32–35, 49–51.)

ἀπάγω -ξω to lead away
 ἄπτομαι -ψομαι to lay hold of,
 touch
 δηλός -η -ον plain, evident
 ἐκπειράζω -σω to tempt, make
 proof of ; ἐκ, πειράζω
 ἕνεκεν, ἕνεκα for the sake of
 ἔρημος -ου, ἡ desert, wilderness
 ἡγεμὼν -όνος, ὁ a leader

ἦκω -ξω I have come : Present
 with Perfect meaning
 ἱμάτιον -ου a garment
 μᾶλλον (μάλα) more
 μαρτύριον -ου testimony
 μόνον only
 οἰκουμένη sc. γῆ, the inhabited
 world ; οἰκέω
 οὐδέπω not yet ; οὐδέ, πω

¹ ἔστι and ἔσμεν understood.

² ὅς ἐάν, whosoever, Gr. p. 19.

³ The First Aorist Passive is here used with a Middle Signification and Construction.

Σάρεπτα, τὰ Sarepta
 Σιδῶν -ῶνος, ἡ Sidon
 στενὸς -ῆ -ὸν narrow
 τέλος -ους, τὸ end

ὑποτάσσω -ξω to subject: ὑπό,
 τάσσω
 χαίρω to rejoice, Imperative,
 hail! Gr. p. 57

Εἰ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου. πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης. ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. τῇ χάριτί ἐστε¹ σεσωσμένοι διὰ τῆς πίστεως. πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. ἀγιασθήτω τὸ ὄνομά σου. ταῦτα λέγω, ἵνα ὑμεῖς σωθῇτε. οὐδέπω ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. ἔλεγεν ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου² αὐτοῦ, σωθήσομαι. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἦξει τὸ τέλος. ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς³ τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. (1 Cor. xv. 27-28.)

¹ εἰμὶ with the Perf. Part. Pass. instead of the tense of the Verb. Gr. p. 53.

² Genitive of Object, Gr. p. 69, 4 (3).

³ Ἐκτὸς is a lengthened form of ἐκ, and means *besides, except*. After ὅτι understand πάντα ὑποτέτακται, Syntax, p. 72 (7).

(Grammar, pp. 44-51.)

χαρὰ -ās joy.

¹ Gr. p. 70, 5.

φεύγε εἰς Αἴγυπτον. ὁ Ἰησοῦς ἀπεκρίνατο αὐτῷ. εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανείται; καὶ¹ τῷ ὅρει τούτῳ εἶπητε, Ἐρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ. ἐγερθεὶς ἄρὸν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. ἔγειραι εἰς τὸ μέσον. ἐχάρησαν χαρὰν μεγάλην. ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

EXERCISE XXII.

Fifth Conjugation.—Pure Verbs, (a) Uncontracted.

(Grammar, pp. 44-51.)

ἀπολύω -σω to loose off, let go
 βασιλεύω -σω to reign; βασι-
 λεὺς

δεσπότης -ου a master
 ἤδη already, now
 θεραπεύω -σω to heal
 Ἰακῶβ Jacob, indecl.
 ἱατρὸς -οῦ a physician
 ἰσχύω -σω to be strong, avail:
 ἰσχύς

κακῶς badly
 λίθος -ου a stone

μνημεῖον -ου a sepulchre
 μονογενὴς -ὲς only begotten;
 μόνος, γένος
 ὄνος -ου an ass
 Παῦλος -ου Paul
 Πέτρος -ου Peter
 πικρῶς bitterly
 πορεύομαι -σομαι to go, Gr. p. 54
 προστάττω -ξω to command;
 πρὸς, τάττω
 χρεία -as need.

Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες². βασιλεύσει ἐπὶ τὸν οἶκον Ἰακῶβ εἰς τοὺς αἰῶνας, καὶ βασιλείας αὐτοῦ οὐκ ἔσται τέλος. ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν

¹ For καὶ ἂν, even if. Ἄν expresses much the same as the English 'sign' of the Subjunctive or Optative Mood: but when it is placed first in a sentence it has the force of if. In English, *should you even say*, etc.

² ἔχω with an Adverb means *to be*; as κακῶς ἔχειν, *to be ill*, i. e. *have themselves badly*, πῶς ἔχουσι; *how are they?*

¹ Subjunctive.

πορευθεὶς ζητεῖ τὸ πλανώμενον. οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. ὁρᾶτε μὴ καταφρονήσητε ἐνὸς¹ τῶν μικρῶν τούτων. οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς. αἰτεῖτε, καὶ λήψεσθε. ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε² τοὺς μισοῦντας ὑμᾶς. ἐδόκουν πνεῦμα θεωρεῖν. Ἡρώδης ἐφοβείτο τὸν Ἰωάννην.

EXERCISE XXIV.

Fifth Conjugation.—(b) Contracted Verbs (*continued*).

(Grammar, pp. 37-40, 44-51.)

ἀνίπτος -ον *unwashed* : ἀ, νίπτω
 ἄνωθεν *from above, again* : ἄνω
 ἀσθενέω -ήσω *to be weak* : ἀ,
 σθένης
 γεννάω -ήσω *to beget, bear*
 δεῖ *it is necessary*, Gr. p. 55
 δένδρον -ον *a tree*
 εἰρηνοποιὸς *a peace-maker*
 ἐκκόπτω -ψω *to cut out or off*
 καλέω *to call*, Gr. p. 56

κοινώω -ώσω *to defile* : κοινός,
 common
 μετανοέω -ήσω *to repent*
 πνέω *to breathe, blow*, Gr. p. 57
 σαπρὸς -ὰ -ὸν *corrupt*
 ταπεινῶω -ώσω *to humble*
 Τιβερίδης -άδος, ἡ Tiberias
 ὑψύω -ώσω *to exalt*
 φαγεῖν (ἔφαγον) *to eat*, Gr. p. 58
 φανερόω -ώσω *to manifest*
 φιλέω -ήσω *to love*.

Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. πόλιν Δαβίδ, ἥτις καλεῖται Βηθλεέμ. ὃν φιλεῖς, ἀσθενεῖ. τὸ γεγεννημένου ἐκ τῆς σαρκὸς σάρξ ἔστι, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι. μὴ θαυμάσης³ ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ.

¹ Genitive of the Object after καταφρονήσητε. Syntax, p. 69, 4 (3).

² Do well or good to.

³ Μὴ with the Second Person Subjunctive is often used for a negative Imperative.

πάν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. πάν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. οἱ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος Ἁγίου. πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. μετὰ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσε δὲ οὕτως. ὅστις ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται. ταῦτά ἐστι τὰ κοινούντα ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

EXERCISE XXV.

Sixth Conjugation.—Verbs in -μι.

(Grammar, pp. 40-50.)

ἀνίσταμαι *to rise up or again*;

ἀνά, ἴστημι, fut. ἀναστήσο-

μαι, aor. 2 ἀνέστην

βαστάζω -σω *to carry*ἐκστασις -ews *amazement*ἐλάσσων -ον *smaller, less*ἐξίστημι *to astonish, amaze*ἐπιτίθημι *to set upon*ἔτι *still*εὐθέως *straightway*ζάω -ήσω *to live*, Gr. p. 37, noteθεάομαι -άσομαι *to see*ἱερὸν -οῦ *a temple*καίω *to burn, light*, Gr. p. 56κάλυμμα -τος, τὸ *a covering, veil*κοράσιον -ου *a damsel*μεθύω -ύσω *to be drunken*μόδιος -ου *a measure, bushel*Μωσῆς *Moses*, Gr. p. 12ὁμοιότης -τητος, ἡ *likeness*;

ὅμοιος

οὐκ before a vowel = οὐ

παρίσθημι *to place near*, Mid.*to stand by*περιπατέω -ήσω *to walk*προστίθημι *to add*πετρυγιον -ου *a pinnacle*συνέδριον -ου *council, sanhe-**drim.*

Ἰστησιν αὐτὸν ἐπὶ τὸ πετρυγιον τοῦ ἱεροῦ. κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος. εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστη-

σαν ἐκστάσει μεγάλη. ἔγχειται, καὶ στῆθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἔστη. οἱ βαστάζοντες ἔστησαν (αορ. 2). ἀγαγόντες αὐτὸν ἔστησαν (αορ. 1) ἐν τῷ συνεδρίῳ. μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ. τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἶπε δέ τις αὐτῷ, Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήकाσι, ζητοῦντες σοι λαλῆσαι.

Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι τότε τὸν ἐλάσσω. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον. Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ. θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν. αἶρεις ὁ οὐκ ἔθηκες, καὶ θερίζεις ὁ οὐκ ἔσπειρας. ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. ἐπέθηκαν αὐτῇ τὰς χεῖρας. θεῖς τὰ γόνατα, προσηύχετο. ἐθεάσαντο τὸ μνημεῖον, καὶ πῶς ἐτέθη τὸ σῶμα αὐτοῦ. ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

EXERCISE XXVI.

Sixth Conjugation.—Verbs in -μι (*continued*).

(Grammar, pp. 40–50.)

ἀποδίδωμι *to render, give back*

ἀπόλλυμι *to destroy, lose, Mid.*

to perish, Gr. p. 56

ἀπώλεια *-as destruction;*

ἀπόλλυμι

βρῶμα *-τος, τὸ food*

γέννημα *-τος, τὸ child, product*

εὐχαριστέω *-ήσω to give thanks*

ἐχιδνα *-ης a viper*

Καῖσαρ *-ος Caesar*

κλάω *-άσω to break*

κρυπτός *-ῃ -ὄν hidden, secret*

κύων *-υνός, ὁ a dog*

μέλλω *to be about, Gr. p. 56*

μεταδίδωμι *to impart; μετά,*

δίδωμι

μέτρον *-ου measure*

ὁμοίως *likewise*

ὀργή *-ῆς anger*

ὅσος *as much as, Gr. p. 19*

παрадίδωμι *to deliver, betray;*

παρά, δίδωμι

παράτιθμι *to set before*; παρά,
τίθμι
στιγμή *-ῆς a point, moment*
τύπος *-ου type, pattern*

ὑποδείκνυμι *to shew*; ὑπό, δείκνυμι
φανερὸς *-ὰ -ὸν manifest, evident*
χιτῶν *-ῶνος a vest, coat*
χρόνος *-ου time.*

Οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. ὥσπερ ὁ Πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς. μὴ δώτε τὸ ἅγιον τοῖς κυσί. ἀπόδοτε τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. αἰτεῖτε, καὶ δοθήσεται ὑμῖν. μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου.

Ἐδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. δείξον σεαυτὸν τῷ ἱερεῖ. γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ὅρα ποιήσεις¹ πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει. Κύριε, σῶσον ἡμᾶς· ἀπολλύμεθα. οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ἵνα ἡ γραφὴ πληρωθῇ. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. οὐκ ἀπεστάλην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

¹ See that thou make.

EXERCISE XXVII.

Εἰμί, Compounds of Εἶμι, and Ἀφίημι.

(Grammar, pp. 51-53.)

Αγαβος -ου *Agabus*ἀκολουθέω -ήσω *to follow*διαλέγομαι *to converse*, Gr. p. 54κρίπτω *to fall out or down*,

Gr. p. 57

ἐπαύριον *to-morrow*ἔπειμι *to follow after*; ἐπί, εἶμικαταλύω -ύσω *to loose or throw*
down; κατά, λύωλιμός -οῦ, ὁ *a famine*νηστεύω *to fast*πυρετός -οῦ, ὁ *a fever*; πῦρσημαίνω *to point out, signify*;

aor. I ἐσήμῃνα.

Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. ἦσαν δὲ οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες¹. ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες¹. οὐκ ἔση (be not) ὡς οἱ ὑποκριταί. ἀναστὰς δὲ εἰς ἐξ αὐτῶν, ὀνόματι ἸΑγαβος, ἐσήμανε διὰ τοῦ Πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην. τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον. ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. ἀφέωνταί σοι αἱ ἁμαρτίαι σου. οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

EXERCISE XXVIII.

Deponent Verbs.

(Grammar, pp. 54-55.)

ἀποδοκιμάζω -σω *to reject*; ἀπό,
δοκιμάζωγωνία -as, ἡ *an angle, corner*Ἑλισάβετ *Elisabeth*λανθάνω *to lie hid*, Gr. p. 56μαθητεύω -εύσω *to make dis-*
ciples of.¹ Εἰμί with a participle for a finite Verb. Gr. p. 53.

Ὅς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. Μαριὰμ ἡσπάσατο τὴν Ἑλισάβετ. καλὸν ἔργον εἰργάσατο εἰς ἐμέ. ἰᾶτο πάντας. ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστὶ πεποιηκώς¹. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. σπλαγχνισθεὶς ὁ Κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν. ἀποκριθεὶς εἶπε. ὁ δὲ οὐδὲν ἀπεκρίνατο. σεισμὸς ἐγένετο μέγας. Λίθον ὃν² ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. οὐκ ἡδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι. οὐκ ἡδυνήθη λαθεῖν.

EXERCISE XXIX.

Impersonal Verbs.

(Grammar, p. 55.)

ἄρτι now
βάρος -ous, τὰ a weight, burden
γὰρ for
διακονέω-ήσω to serve; διάκονος

ἢ or
κῆνσος, ου tribute, custom :
census.

Ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ἀφιέναι. ἔδοξε γὰρ τῷ Ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος. εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

¹ The difference between the Optative and the Indicative is this:— who he was said or supposed to be (Opt.), and what in the actual experience of the soldiers present he had done (Indic.).

² This is an instance of Inverse Attraction, λίθον being attracted into the case of ὃν, i. e. the Antecedent into the case of the Relative, i. e. the Inverse of Attic Attraction. See p. 89, note.

EXERCISE XXX.

Irregular Verbs.

(Grammar, pp. 55-57.)

ἀποθνήσκω *to die*; ἀπό, θνήσκω
εἰσέρχομαι *to enter, go in*; εἰς,
έρχομαι, Gr. p. 58

ἐνώπιον *in front of, before*

ἐφάπαξ *once*

ἴδιος -α -ον *private, own*

καθῆμαι *to sit down*

καταβαίνω *to go down*; κατά, βαίνω
κομψότερον *more neatly, better*
Μεσσίας *The Messiah*

μίγνυμι -ξω *to mix*

ὄξος -ους, τὸ *vinegar*

σήμερον *to-day*

χολή -ῆς, ἡ *gall*.

Δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν. Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ ὢν ἐν τῷ οὐρανῷ. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπεστείλας. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίου Σίμωνα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν. εὗρες χάριν παρὰ τῷ Θεῷ. ἐπύθετο παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε¹. εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, λάβετε, φάγετε. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μέινῃ, ὁ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὕρήσει αὐτήν. πολλὰ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον.

¹ ἔχω with an Adverb, see above, p. 94, note 2.

EXERCISE XXXI.

Defective Verbs.

(Grammar, pp. 57-58.)

ἀπαγγέλλω -γελῶ *to bring news,*
tell; ἀπό, ἀγγέλλω
 βόσκω, *to feed*
 γράμμα -τος, τὸ *a letter; γράφω*

δηνάριον -ου *a denarius = 8½d.*
 Θωμᾶς -ᾱ *Thomas*
 πίναξ -κος, ὁ *a dish, charger.*

Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
 γυναῖκα ἕγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ἐξελθὼν ἕξω,
 ἔκλause πικρῶς. ἐλθέτω ἡ βασιλεία σου. ὅτι ἑώρακάς με,
 Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.
 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπελθόν-
 τες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον
 δὲ ἰδεῖν τὸ γεγονός. ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς
 μέγα. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, οὐκ οἶδαμεν. ἔφη
 αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
 ποιῶ. πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; οὐκ ᾔδειτε,
 ὅτι ἐν τοῖς¹ τοῦ Πατρός μου δεῖ εἶναί με; ὁ δὲ Πέτρος ἀναστὰς
 ἔδραμεν ἐπὶ τὸ μνημεῖον. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ
 πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.
 φέρετέ μοι δηνάριον, ἵνα ἴδω. οἱ δὲ ἤνεγκαν.

¹ Literally *In the of my Father*, i. e. *in the House of my Father.*

II. LONGER PASSAGES FROM THE NEW TESTAMENT.

I. MARRIAGE OF CANA IN GALILEE.

St. John ii. 1-11.

3. ὑστέρεω -ήσω *to fall short, fail*

4. οὐπω *not yet*; οὐ, πω or ποτε

5. διάκονος -ου *servant, minister, deacon*

6. λίθινος *made of stone*; λίθος ὑδρία -as a *waterpot*; ὕδωρ καθαρισμὸς -οῦ *purification*; καθαρὸς

κεῖμαι *to lie*. An abbreviated perfect passive. Gr. p. 56

χωρέω -ήσω, *to contain*

μετρητῆς -οῦ, ὁ *a firkin*. The capacity is uncertain. It is thought to = the Bath, about nine gallons.

7. γεμίζω -σω *to fill*

8. ἀντλέω -ήσω *to draw out, as water from a well*
ἀρχιτρικλῖνος -ου *President of a triclinium, or table with three couches*; ἀρχω, τρεῖς, κλίνη

9. γεύομαι *to taste*; fut. γεύσομαι, aor. I ἐγενσάμην πόθεν *whence?*

φωνέω -ήσω *to speak to, call*
νυμφίος -ου *a bridegroom*

10. τότε *then*

11. τηρέω -ήσω *to keep*.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλι-
2 λαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ καὶ ὁ
3 Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος
οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσι.
4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ
5 ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅτι ἂν λέγῃ
6 ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι

³ ὑστερήσαντος οἴνου, *wine having failed*. Genitive Absolute. Syntax, p. 70. 4 (6).

⁴ Τί ἐμοὶ καὶ σοί; Syntax, p. 70. 5.

There is no tinge of reproof or want of courtesy in the term γύναι. It is respectful and tender.

⁵ Ὅτι from ὅστις: written as if it were two words.

κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς
 7 δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας
 8 ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς,
 Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.
 9 ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον γεγεννημένον,
 καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδειςαν οἱ ἡντλη-
 κότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινος, καὶ
 10 λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι,
 καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν
 11 καλὸν οἶνον ἕως ἄρτι. ταύτην ἐποίησε τὴν ἀρχὴν τῶν ση-
 μείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν
 δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

⁸ ἤνεγκαν, usually taken as if from φέρω. Gr. p. 58.

⁹ ἐγεύσατο. The Aorist expresses a *completed* action, and is therefore fitted to take the place of a Pluperfect.

ᾔδει, from οἶδα. Gr. p. 58.

2. INTRODUCTION TO ST. JOHN'S GOSPEL.

St. John i. 1-18.

5. σκοτία -as darkness	ὀπίσω <i>behind, after</i>
7. μαρτυρέω -ήσω to bear witness	16. πλήρωμα -τος, τὸ fulness ;
8. ἀλλὰ but	πληρόω
9. φωτίζω -σω to enlighten	18. πώποτε ever yet
13. θέλημα -τος, τὸ will ; θέλω	κόλπος -ου a bosom
14. σκηνώω -ώσω to tabernacle, dwell ; σκῆνη a tent	ἐξηγέομαι -ήσομαι to explain, declare.
15. κράζω -ξω to cry out	

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ
 2 Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα
 3 δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ᓃν, ὃ

¹ The Nominative with the Article is the Subject of the Verb. Syntax, p. 64, 1, obs. 1.

³ ἐγένετο acquires here from the context a Passive sense. So too γέγονεν.

- 4 γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀν-
 5 θρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ
 οὐ κατέλαβεν.
- 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ
 7 Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ
 8 τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος
 9 τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ
 ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν
 10 κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
 11 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ
 12 ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν
 αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ
 13 ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός,
 οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.
- 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ
 ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
 πατρός,) πλήρης χάριτος καὶ ἀληθείας.
- 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος
 ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέ-
 16 γονεν· ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ

⁴ ἡ ζωή, the life just mentioned.

⁶ ἀπεσταλμένος, Participle of Perf. Pass. 'In Verbs with ε in the last syllable but one it is often changed to α. Thus ἀπέσταλκα, ἀπεστάλην, also from ἀποστέλλω: ἐσπαρμένος, ἐσπάρην, from σπεῖρω: στραφεῖς from στρέφω.

⁸ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, a repetition of the clause in v. 7, ἦλθεν being virtually understood.

¹² τέκνα, Accusative after the Copulative Verb γενέσθαι (Syntax, p. 66, 3) in appositional agreement with αὐτοῖς understood as the virtual subject of the Infinitive γενέσθαι. Observe this usage instead of τέκνοις in the Dative following upon αὐτοῖς.

¹³ That is, not by natural birth, or fleshly instinct, or human choice.

¹⁴ ἐν ἡμῖν, i. e. in us generically, in our nature.

¹⁵ πρῶτός μου, for πρότερος, and yet keeping its Superlative force, i. e. before me, and at the same time superlatively first.

17 ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος
 διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
 18 Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ᾤωρακε πώποτε· ὁ μονογενὴς
 υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

16 χάριν ἀντὶ χάριτος, *grace over against, or corresponding to, His grace.*

3. CURE OF THE PARALYTIC.

St. Mark ii. 1-12.

2. χωρέω -ήσω *to go, have room*
for; χώρα

3. παραλυτικός -οῦ *a paralytic;*
παράλυω

4. προσεγγίζω -σω *to bring*
near; πρὸς, ἐγγίζω (ἐγγὺς
near)

ἀποστεγάζω -σω *to take off a*
roof; ἀπό, στέγη

στέγη -ης *roof, covering*

ἐξορύσσω -ξω *to dig out, tear*
up; ἐξ, ὀρύσσω

χαλάω -σω *to let down*

κράββατος -ου *a couch*

κατακείμαι *to lie down;*

κατά, κείμεαι

6. διαλογίζομαι -ισομαι *to reason*
βλασφημία -as blasphemy

8. ἐπιγινώσκω *to perceive, learn;*
ἐπί, γινώσκω, Gr. p. 55.

9. εὐκοπώτερος *easier; εὖ, κόπος,*
labour

12. ἐξέρχομαι *to go out or forth*
ἐναντίον before, in the pre-
sence of; ἐν, ἀντὶ

ὥστε so as, often with an In-
finitive

οὐδέποτε never yet = οὐδέπω.

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ
 2 ἠκούσθη ὅτι εἰς οἶκόν ἐστι· καὶ εὐθέως συνήχθησαν πολλοί,
 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει
 3 αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν
 4 φέροντες, αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσ-
 εγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην
 ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ

¹ δι' ἡμερῶν, *after an interval of days.*

² συνήχθησαν, Aor. I Pass. from *συνάγω.*

τὰ πρὸς τὴν θύραν. *Syntax, p. 65, 2, c. d.*

5 παραλυτικὸς κατέκειτο. ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι
6 σου. Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ
7 διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὕτω λαλεῖ
βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς, ὁ
8 Θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ,
9 ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν εὐκοπώτερον,
εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν,
10 Ἔγειραι, καὶ ἄρον σου τὸν κράββατον, καὶ περιπάτει; ἵνα
δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι
11 ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ), Σοὶ λέγω,
ἔγειραι, καὶ ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν
12 οἶκόν σου. Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον,
ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ
δοξάζειν τὸν Θεόν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.

⁵ ἀφέωνται, Perf. Pass. Gr. ἀφήμι, p. 53.

⁷ Τί; *why?* an Adverbial Accusative.

⁹ Ἔγειραι, Aor. I Imperat. Middle.

ἄρον, Aor. I Imperat. Active, from αἶρω.

4. PARABLE OF THE PRODIGAL SON.

St. Luke xv. 11–32.

12. νέος -α -ον *new, young*
ἐπιβάλλω *to cast upon; neut.*
to fall to; ἐπί, βάλλω, Gr.

P. 55

διαιρέω *to divide*

βίος -ου, ὁ *life, living*

13. ἀποδημέω -ήσω *to travel*

away

μακρὸς -ὰ -ὸν *long, far*

διασκορπίζω -σω *to scatter,*

waste

οὐσία -as *substance, property*
ἀσώτως *wastefully, riotously*

14. δαπανάω -ήσω *to spend*

ὕστερέω -ήσω *to be behind;*

ὑστερος, Mid. *to be in want*

15. κολλάομαι *to adhere to, join*
himself to; αορ. I ἐκολλή-
θην

χοῖρος -ου, ὁ *a pig*

16. ἐπιθυμέω -ήσω *to desire, long*
for; ἐπί, θυμὸς

- κοιλία -as a belly
κεράτιον, ου a husk
17. πόσος how great? pl. how many?
μίσθιος -ου hireling, hired
servant
περισσεύω -εύσω to abound
20. ἀπέχω to receive from, have
in full; neut. to be dis-
tant; ἀπό, ἔχω, Gr. p. 56
σπλαγχνίζομαι to be moved
with compassion; σπλάγ-
χνα bowels, Gr. p. 54
τρέχω to run, Gr. p. 58
ἐπιπίπτω to fall upon; ἐπί,
πίπτω, Gr. 57
τράχηλος -ου, ὁ a neck
καταφιλέω -ήσω to kiss;
κατά, φιλέω
22. ἐκφέρω to bring forth, Gr. p. 58
στολή -ῆς a robe
ἐνδύω -ύσω to clothe with;
Mid. to put on (oneself)
δακτύλιος -ου a ring
ὑπόδημα -τος, τὸ a sandal,
shoe; ὑπό, δέω
23. μόσχος -ου, ὁ a calf
σιτευντὸς fattened; σίτος
θύω -σω to sacrifice, slay,
Gr. p. 22, note 2
- εὐφραίνομαι to make merry,
aor. I εὐφράνθην; εἶ, φρήν,
mind
24. ἀναζάω -ήσω to come to life;
ἀνά, ζάω
25. συμφωνία -as harmony,
music; σύν, φωνή
χορὸς -οῦ, ὁ dancing
26. προσκαλέω to call to; πρόσ,
καλέω, Gr. p. 56
πυνθάνομαι to ask, enquire,
Gr. p. 57
27. ὑγιαίνω to be whole, in good
health; ὑγιής
ἀπολαμβάνω to receive back;
ἀπό, λαμβάνω, Gr. p. 56
28. ὀργίζομαι to be angry; ὀργή
Gr. p. 54
παρακαλέω to exhort, com-
fort; παρά, καλέω, Gr. p. 56
29. δουλεύω to serve; δοῦλος
παίρχομαι to pass by, neg-
lect; παρά, ἔρχομαι, Gr. p. 58
ἔριφος -ου, ὁ a kid
30. καταφαγεῖν aor. 2 to devour;
κατά, φαγεῖν, Gr. p. 58
πόρνη -ης a harlot
31. πάντοτε always.
- 11, 12 Εἶπε δὲ, "Ἀνθρωπὸς τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ
νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον
13 μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ'
οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπε-
δήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν
14 αὐτοῦ, ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο
λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο

¹¹ εἶχε, Imperfect of ἔχω.

¹² διεῖλεν, Aor. 2 of διαιρέω.

15 ὕστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς
 χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ
 16 βόσκειν χοίρους. καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ
 ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου
 17 αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός
 18 μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι ; ἀναστὰς
 πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ,
 19 ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ
 ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων
 20 σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ
 αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ
 ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ,
 21 καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρ-
 τον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος
 22 κληθῆναι υἱός σου. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους
 αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
 αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδή-
 23 ματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευ-
 24 τὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός
 μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὗρέθη.

¹⁵ ἐκολλήθη, a Passive Deponent.

¹⁶ ἐδίδου, *was willing to give* :—the incomplete meaning of the Imperfect, different from the Aorist *gave*. So also ἐπεθύμει, *he began to long*.

¹⁸ ἀναστὰς πορεύσομαι, *having arisen I will go*, i.e. *I will arise and go* :—a good instance of the Aorist Participle expressing an action preceding that of the Verb.

ἐρῶ, used as Future from λέγω. Gr. p. 58.

ἡμαρτον. In English we say, *I have sinned*, and the force of the Aorist as denoting completed action fits it for expressing this. But it also emphasizes the time of the sin, as if to say, *I have sinned, and did sin indeed*.

²⁰ αὐτοῦ ἀπέχοντος, Genitive Absolute. Syntax, p. 70, 4 (6).

δραμῶν, used as Aor. 2 of τρέχω. Gr. p. 58.

²² Ἐξενέγκατε, taken as from ἐκφέρω. Gr. p. 58. So ἐνέγκαντες, from φέρω.

25 Καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσ-
 βύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
 26 συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἕνα τῶν παίδων
 27 αὐτοῦ, ἐπυνθάνετο τί εἶη ταῦτα. ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ
 ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον
 28 τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δέ,
 καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν
 29 παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί, Ἴδού,
 τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρ-
 ἦλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων
 30 μου εὐφρανθῶ. ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου
 τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν
 31 σιτευτόν. ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ
 32 εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ χαρῆναι
 ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ
 ἀπολωλὼς ἦν, καὶ εὐρέθη.

²⁵ συμφωνίας καὶ χορῶν, Objective Genitive after ἤκουσε. Syntax, p. 69.

²⁶ προσκαλεσάμενος, *having called to himself*:—Middle force.

²⁹ δουλεύω, i. e. my service has been, and is still, going on:—the continuing and incomplete force of the Present.

³² ἀπολωλὼς, the Second Perfect with a Neuter or Middle sense, from ἀπόλλυμι.

5. SPIRITUAL GIFTS AND CHARITY.

I Cor. xii, xiii.

1. πνευματικὸς -ῆ -ὄν *spiritual*;
 πνεῦμα

ἀγνοέω -ήσω *to be ignorant*;
 ἄ, γνῶναι (γνο)

2. εἴδωλον -ου *an idol*
 ἄφωνος *speechless, dumb*; ἄ,
 φωνή

3. διὸ *wherefore*; δι' ὃ
 γνωρίζω -σω *to make known*,
 declare

ἀνάθεμα -τος, τὸ *an offering*,
an accursed thing, a curse

4. διαίρεσις -εως, ἡ *difference*,
diversity; διαίρέω

χάρισμα -τος, τὸ *a gift*; χάρις
 5. διακονία -as *ministration*;
 διάκονος

6. ἐνέργημα -τος *operation*, from
 ἐνεργέω -ήσω *to work*; ἐν,
 ἔργον

- | | |
|--|---|
| <p>7. φανέρωσις -εως <i>manifestation</i>; φανερόω
 συμφέρω <i>to be expedient</i></p> <p>8. γνῶσις -εως <i>knowledge</i></p> <p>9. ἰαμα -τος <i>healing</i>; ἰάομαι</p> <p>10. προφητεία -as <i>prophecy</i>
 διάκρισις -εως <i>discerning</i>
 γένος -ους, τὸ <i>kind, race</i>
 ἑρμηνεία -as <i>interpretation</i></p> <p>11. ἰδίᾳ <i>privately, peculiarly</i>; ἴδιος</p> <p>12. καθάπερ <i>according as, even as</i>; κατὰ, ἅπερ (ὅσπερ)</p> <p>13. ἐλεύθερος -α -ον <i>free</i>
 ποτίζω -σω <i>to give to drink</i></p> <p>17. ἀκοή -ῆς <i>hearing</i>
 ὄσφρησις -εως <i>smelling</i></p> <p>22. ὑπάρχω -ξω <i>to be</i>
 ἀναγκαῖος -α -ον <i>necessary</i></p> <p>23. περισσὸς -ῇ -ὸν <i>abundant, over and above</i></p> | <p>περιτίθημι <i>to put round, invest with</i>; περί, τίθημι
 ἀσχήμων -ον <i>uncomely</i>; ἄ, σχῆμα
 εὐσχημοσύνη -ης <i>comeliness</i>; εὖ, σχῆμα</p> <p>24. συγκεράννυμι <i>to mix together</i></p> <p>25. σχίσμα -τος <i>division, schism</i>
 μεριμνάω -ήσω <i>to take care, or exceeding care</i></p> <p>26. συμπάσχω <i>to suffer with</i>; σύν, πάσχω, Gr. p. 56</p> <p>28. διδάσκαλος -ον <i>a teacher</i>
 ἀντίληψις -εως <i>help</i>
 κυβέρνησις -εως <i>government</i></p> <p>30. διερμηνεύω -εύσω <i>to interpret clearly</i></p> <p>31. ζηλώω -ώσω <i>to desire earnestly, envy</i>
 ὑπερβολή -ῆς <i>excess, excellence</i>; ὑπέρ, βάλλω.</p> |
|--|---|
1. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν·
 2 οἴδατε ὅτι ἔβην ἦτε, πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἡγεσθε
 3 ἀπαγόμενοι· διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ
 4 Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι Ἀγίῳ. διαιρέσεις δὲ
 5 χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· καὶ διαιρέσεις δια-
 6 κονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· καὶ διαιρέσεις ἐνεργημάτων
 7 εἰσὶν, ὁ δὲ αὐτός ἐστι Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
 8 Ἐκάστῳ δὲ δίδοται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ
 8 συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος

¹ τῶν πνευματικῶν, Neuter. The general passage shews that *χαρίσματα* is virtually meant.

² ὡς ἂν ἡγεσθε, *as ye happened to be led.*

⁷ πρὸς τὸ συμφέρον, *with a view to the common weal.* Speaker's Commentary.

⁸ ᾧ μὲν . . . ἄλλῳ δὲ . . . ἑτέρῳ δέ, etc. Gr. p. 20. Definitive and Distinctive Pronouns.

σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα·
 9 ἑτέρω δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ χαρίσματα
 10 ἰαμάτων, ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ ἐνεργήματα
 δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευ-
 μάτων, ἑτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεῖα γλωσσῶν·
 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν
 ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
 12 Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά,
 πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός, πολλὰ ὄντα, ἓν
 13 ἐστι σῶμα· οὕτω καὶ ὁ Χριστός. καὶ γὰρ ἐν ἐνὶ πνεύματι
 ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
 Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν
 14 πνεῦμα ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος,
 15 ἀλλὰ πολλά. ἔὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ
 ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος ;
 16 καὶ ἔὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ τοῦ
 17 σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος ; εἰ ὅλον
 τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή ; εἰ ὅλον ἀκοή, ποῦ ἡ
 18 ὀσφρησις ; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ
 19 αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα
 20 ἐν μέλος, ποῦ τὸ σῶμα ; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
 21 σῶμα. οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρί, Χρεῖαν
 σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί, Χρεῖαν ὑμῶν
 22 οὐκ ἔχω. ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ
 23 σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· καὶ ἃ
 δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν

¹³ εἰς ἐν πνεῦμα ἐποτίσθημεν. See A. V. But probably εἰς should be omitted : or it is for ἐν πνεῦμα εἰς-ἐποτίσθημεν (?). ποτίζω governs two Accusatives in the Active, and therefore one in the Passive. Syntax, p. 67, 2 (3).

¹⁵ παρὰ τοῦτο, *along of this, or on account of this, therefore.* 'It is not therefore not of the body,' R. V. The Interrogative mark is better away.

²³ There is a change of meaning in δοκοῦμεν, *we think*, from δοκοῦντα, *that seem, or seeming.*

περισσότεραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχη-
 24 μωσύνην περισσότεραν ἔχει· τὰ δὲ εὐσχήμονα ἡμῶν οὐ
 χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὥστε-
 25 ροῦντι περισσότεραν δούς τιμὴν, ἵνα μὴ ἦ σχίσμα ἐν τῷ
 σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
 26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
 27 δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. ὑμεῖς δέ
 ἔστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
 28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστό-
 λους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνά-
 μεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη
 29 γλωσσῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προφήται; μὴ
 πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ πάντες χαρίσ-
 30 ματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ
 31 πάντες διερμηνεύουσι; Ζηλοῦτε δὲ τὰ χαρίσματα τὰ
 κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

²⁸ οὓς μὲν, *some*. The complement of this expression, οὓς δὲ or ἄλλους δέ, etc., meaning ordinary Churchmen having no special gift, is not expressed in St. Paul's eager and pregnant discourse.

³¹ καθ' ὑπερβολήν, *of surpassing excellence, par excellence*.

I Cor. xiii.

1. χαλκὸς -οῦ, ὁ *brass, copper*
 ἡχέω *to sound*
 κύμβαλον -ον, τὸ *a cymbal*
 ἀλαλάζω *to sound the ἀλαλή,*
clang, scream
2. μυστήριον -ου *a mystery*
 μεθιστάνω *to remove*
3. ψαμίζω -σω *to divide into*
morsels for feeding, dole
out
 ὠφελέω -ήσω *to profit*
4. μακροθυμέω -ήσω *to be long-*
suffering; μακρόθυμος

- χρηστεύομαι *to be kind;*
 χρηστὸς
 περπερεύομαι *to vaunt oneself*
 φυσίω -ώσω *to puff up*
5. ἀσχημονέω -ήσω *to behave*
unseemly; ἀσχήμων
 παροξύνω *to irritate*
7. στέγω *to cover, keep (bear?)*
 ἐλπίζω -σω *to hope; ἐλπίς*
 ὑπομένω -ῶ *to endure; ὑπό,*
μένω
8. καταργέω -ήσω *to make use-*
less, destroy; κατά, ἀργός

9. προφητεύω -εύσω *to prophesy*

10. τέλειος -α -ον *perfect*

11. νήπιος -ου *a child*; *νη not, έπος*

12. έσποπτρον -ου *a mirror*; *εις or ές, όψομαι*

αίνιγμα -τος a riddle, enigma

έπιγινώσκω to learn or know thoroughly, Gr. p. 55.

1 'Εὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἡχῶν ἢ κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, 7 συγχαίρει δὲ τῇ ἀληθείᾳ. πάντα στέγει, πάντα πιστεύει, 8 πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖται, καταργηθήσονται· εἴτε γλώσσαι, 9 παύσονται· εἴτε γνώσις, καταργηθήσεται. ἐκ μέρους γὰρ 10 γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ 11 τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. / ὅτε ἡμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, 12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε

³ καυθήσωμαι, Fut. Pass. Subjunct. (very rare) from *καίω*.

⁷ στέγει πάντα can hardly mean *beareth all things*, A. V. and R. V., because the equivalent idea occurs soon after in *ὑπομένει*, but probably signifies, *keepeth all things*, i. e. holds tight all trusts, and is proof against inducements to divulge evil. Στέγω has both meanings.

⁹ ἐκ μέρους, *from part*; i. e. our knowledge and teaching are derived only from part, not from the whole.

13 δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει
πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων
ἡ ἀγάπη.

¹³ μείζων, *the greater*, and so *the greatest*. The Article is omitted in the Predicate, and πίστις and ἐλπίς are regarded as being on the other side of comparison to ἀγάπη.

6. THE SERMON ON THE MOUNT.

St. Matt. v.

- | | |
|---|---|
| 1. καθίζω -ίσομαι <i>to sit down</i>
προσέρχομαι <i>to come to</i> ; πρὸς,
έρχομαι, Gr. p. 58 | κεραία <i>a little horn</i> , e. g.
distinguishing γ from γ |
| 2. στόμα -τος <i>a mouth</i> | 21. ἀρχαῖος -α -ον <i>ancient, old</i> ;
ἀρχή |
| 4. πενθέω -ήσω <i>to mourn</i>
παρακαλέω <i>to entreat, com-
fort</i> ; παρά, καλέω, Gr. p. 56 | φωνεύω -εύσω <i>to kill</i>
ἐνοχος -ου <i>liable, subject to</i> |
| 5. κληρονομέω -ήσω <i>to inherit</i> ;
κληρὸς, lot, νέμω | 22. εἰκὴ <i>to no purpose</i>
γέεννα <i>Valley of Hinnom</i> ,
Hell |
| 6. πεινάω -άσω <i>to hunger for</i>
διψάω -ήσω <i>to thirst for</i>
χορτάζω -σω <i>to fill</i> | 23. προσφέρω <i>to bring</i> , Gr. p. 58
δῶρον -ου <i>a gift</i>
θυσιαστήριον -ου <i>an altar</i> ;
θυσία |
| 7. ἐλεήμων -ον <i>merciful</i> ; ἔλεος
ἐλεέω -ήσω <i>to pity</i> | 24. διαλλάσσομαι <i>to be reconciled</i> |
| 11. ὀνειδίζω -σω <i>to reproach</i> ;
ὀνειδος
ψεύδομαι -σομαι <i>to speak
falsely</i> | 25. εὐνοέω -ήσω <i>to agree</i> ; εὐνοὺς
ἀντίδικος -ου <i>an adversary</i>
ὑπηρέτης -ου <i>a servant, atten-
dant</i> |
| 12. ἀγαλλιόμαι -άσομαι <i>to leap
for joy</i> | ταχὺ <i>quickly</i> |
| 13. μωραίνω <i>to make silly</i> ; μωρὸς
pass. <i>to lose savour</i> ; aor.
ἰ ἐμωράνθην
ἀλίζω -σω <i>to season with salt</i> | 26. ἐκεῖθεν <i>thence</i> ; ἐκεῖ <i>with suff.</i>
κοδράντης -ου <i>a farthing</i> ,
quadrans |
| ✕ καταπατέω -ήσω <i>to tread
down, trample</i> | 27. μοιχεύω -εύσω <i>to commit
adultery</i> |
| 14. ἐπάνω <i>on the top</i> ; ἐπὶ, ἄνω | 29. σκανδαλίζω -σω <i>to cause to
stumble, offend</i>
ἐξαιρέω <i>to pluck out</i> ; ἐξ,
αἰρέω |
| 17. νομίζω -σω <i>to think</i> | 31. ἀποστάσιον -ου <i>a bill of di-
vorce</i> ; ἀπό, ἵστημι |
| 18. ἰῶτα <i>the Hebrew letter yod</i>
(^ι), <i>a jot</i> | |

32. παρεκτὸς *besides, except*;
παρά, ἐκτὸς
πορνεία -as *fornication*; πόρνη
μοιχάομαι *to commit adultery*
γαμέω *to marry*; γάμος, Gr. p. 55
33. ἐπιορκέω -ήσω *to swear false-*
ly; ἐπίορκος
34. ὁμνῶ (ὁμο) *to swear*
ὅλως *wholly, at all*; ὅλος
μήτε *neither*
36. λευκὸς -ῇ -ὄν *white*
39. ἀνθίσταμαι *to resist*, p. 41, note
βαπίζω -σω *to smite with the*
hand
στρέφω -ψω *to turn*
40. ἱμάτιον -ον *an outer garment,*
cloak

- ἀγγαρεύω -εύσω *to impress*
into public service, compel
μίλιον -ου *a mile*
42. δανείζω -σω *to lend*; middle
to borrow
ἀποστρέφω -ψω *to turn away*;
ἀπό, στρέφω: middle *to turn*
away from
43. μισέω -ήσω *to hate*
44. ἐπηρεάζω *to treat despite-*
fully, insult
45. ἀνατέλλω *to rise, cause to*
rise; aor. 2 ἀνέτειλα
βρέχω *to rain*; aor. 1 ἔβρεξα
47. ἀσπάζομαι *to embrace, salute,*
greet, Gr. p. 54.

1 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος
2 αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ
στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ
4 βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ
5 παρακληθήσονται. μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονο-
6 μήσουσι τὴν γῆν. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν
7 δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμο-
8 νες· ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ·
9 ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί· ὅτι
10 αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. μακάριοι οἱ δεδιωγμένοι ἕνεκεν
δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

¹ καθίσαντος αὐτοῦ, Genitive Absolute, although αὐτῷ is in the Dative.

² ἐδίδασκεν, *He continued to teach them*, a picturesque view of the Lord sitting in the posture of a Jewish Doctor, and preaching to the people.

Observe the contrast of the Aorist ἀνοίξας.

³⁻¹⁰ Notice the omission of the Copula, Syntax, p. 66.

αὐτῶν, Possessive Genitive after ἐστιν.

⁴ παρακληθήσονται. Gr. p. 56, καλέω.

⁸ ὄψονται. Gr. p. 8, ὁράω.

- 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ
εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ.
- 12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς
οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
- 13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν
τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω,
- 14 καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ
φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
- 15 κειμένη. οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν
- 16 τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν
ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι
τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
18 φήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία
κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
- 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων,
καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ,
- 20 οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω
γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον
τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν
βασιλείαν τῶν οὐρανῶν.

11 ὀνειδίσωσιν—διώξωσι—εἴπωσι. The omission of a Definite Subject to a Verb is not uncommon, when *men* or *they* must be supplied.

12 τοὺς πρὸ ὑμῶν. Syntax, p. 65. 2, c. δ.

14 κρυβῆναι, Aor. 2 Infin.

16 ὅπως introduces a Consecutive Clause.

17 μὴ νομίσητε. Μὴ with 2 Pers. Subjunctive for a Negative Imperative.

19 ὃς ἐάν. Gr. p. 19. Indefinite Pronouns.

20 ἐὰν μὴ, *unless*.

οὐ μὴ with Aorist Subj., *you shall not*. Compare v. 26.

- 21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ'
 22 ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν, ὅτι
 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ
 κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται
 τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν
 23 γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ
 τὸ θυσιαστήριον, κακεὶ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι
 24 κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστη-
 ρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε
 25 ἔλθων πρόσφερε τὸ δῶρόν σου. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου
 ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῷ
 ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ,
 26 καὶ εἰς φυλακὴν βληθῇσιν. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς
 ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
- 27, 28 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· ἐγὼ
 δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι
 29 αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ
 ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
 ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου,
 30 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ
 σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ·
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ
 μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
- 31 Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω
 32 αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν

²¹ τοῖς ἀρχαίοις, *to them of old time, not by them.* The Dative is rarely used for the Agent.

²³ κακεὶ = καὶ ἐκεῖ. Gr. p. 5, 8.

²⁴ διαλλάγηθι, Aorist 2 Imperat. Pass.

²⁵ Ἴσθι εὐνοῶν, a periphrasis with εἰμὶ for a Finite Verb. Gr. p. 53.
 ἕως ὅτου, *as long as.*

βληθῇσιν. Future Passive Subjunctive. Compare I Cor. xiii. 3.

²⁹ συμφέρει, used impersonally.

γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶ-
 33 σθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκού-
 σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιорκήσεις, ἀποδώσεις
 34 δὲ τῷ Κυρίῳ τοὺς ὅρκους σου· ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι
 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·
 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε
 εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·
 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα
 37 λευκὴν ἢ μέλαιναν ποιῆσαι. ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ
 ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
 38 Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 39 ὀδόντα ἀντὶ ὀδόντος· ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
 τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου
 40 σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί
 σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅψες αὐτῷ καὶ
 41 τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε μετ'
 42 αὐτοῦ δύο. τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ
 1 σοῦ δανείσασθαι μὴ ἀποστραφῆς.
 43 Ἐκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ
 44 μισήσεις τὸν ἐχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς
 ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς
 ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν
 45 ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ
 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνα-
 τέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ
 46 ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
 47 μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; καὶ ἐὰν
 ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;

⁴² ἀποστρέφομαι is a Deponent Passive, Gr. p. 54, and the Passive Aorist ἀποστραφῆς has therefore a Middle meaning.

⁴⁷ οὐχί, a stronger form of οὐ, expecting the answer yes.

48 οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν ; ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

⁴⁸ ἔσεσθε. The Future Indicative is often used for the Imperative :—
Ye shall not be as the hypocrites. So in the Ten Commandments.

St. Matt. vi.

- | | |
|---|---|
| <p>1. προσέχω <i>to apply, attend,</i>
take heed, beware
ἐλεημοσύνη -ης <i>alms</i> ; ἐλεή-
μων
μήγε <i>not</i>
2. σαλπίζω -σω <i>to sound a</i>
trumpet
ρύμη -ης <i>a lane, alley</i>
3. ἀριστερὸς -ᾶ -ὸν <i>left</i> ; ἡ ἄ.
the left hand
4. ὅπως <i>so that</i>
5. πλατεῖα -as <i>a broad street</i> ;
πλατὺς
6. ταμεῖον -ου <i>a storehouse,</i>
chamber
κλείω -σω <i>to shut</i>
7. βαττολογέω <i>to prate, use vain</i>
repetitions
ἐθνικὸς <i>heathen, Gentile</i> ;
ἔθνος
πολυλογία -as <i>much speaking</i> ;
πολύς, λόγος
εἰσακούω -σομαι <i>to listen to,</i>
hear
11. ἐπιούσιος <i>daily</i>
σήμερον <i>to-day</i>
12. ὀφείλημα -τος <i>a debt</i> ; ὀφείλω
ὀφειλέτης <i>a debtor</i>
13. εἰσφέρω <i>to lead into</i> ; εἰς,
φέρω
πειρασμὸς -οῦ <i>temptation</i>
ρύομαι -σομαι <i>to deliver</i>
14. παράπτωμα -τος <i>a transgres-</i>
sion ; παρά, πίπτω</p> | <p>16. σκυθρωπὸς -ῇ -ὸν <i>of sad coun-</i>
tenance
ἀφανίζω -σω <i>to disfigure</i> ;
ἀφανής
19. θησαυρίζω -σω <i>to treasure up</i>
θησαυρὸς -οῦ <i>a treasure</i>
βρῶσις -εως <i>rust</i> ; βιβρώσκω
διορύσσω -ξω <i>to dig through</i>
20. σῆς <i>a moth</i>
22. ἀπλοῦς <i>single</i> ; only here and
in St. Luke xi. 34
φωτεινὸς -ῇ -ὸν <i>luminous,</i>
bright ; φῶς
23. σκοτεινὸς -ῇ -ὸν <i>dark</i> ; σκότος
24. ἀντέχομαι <i>to cling to</i>
μαμμωνᾶς -ᾶ <i>mammon, riches</i>
25. τροφή -ῆς <i>food</i>
ἐνδυμα -τος <i>raiment</i> ; ἐνδύω
26. ἐμβλέπω -ψω <i>to look upon,</i>
behold ; ἐν, βλέπω
πετεινὸν -οῦ <i>a bird</i> ; πέτομαι
27. ἡλικία -as <i>stature</i>
πῆχυς <i>a cubit</i>, Gr. p. 12
28. καταμανθάνω <i>to consider</i> ;
κατά, μανθάνω, Gr. p. 56
κρίνον -οῦ <i>a lily</i>
αὐξάνω <i>to increase, neut. to</i>
grow, Gr. p. 55
κοπιάω -άσω <i>to labour, toil</i>
νήθω <i>to spin</i>
29. περιβάλλω <i>to put round,</i>
clothe ; middle <i>to clothe</i>
oneself ; περί, βάλλω, Gr. p. 55
30. χόρτος -ου <i>grass</i></p> |
|---|---|

αὔριον *to-morrow*
 κλίβανος -ου *an oven*
 ἀμφιέννυμι *to clothe*; ἀμφί,
 έννυμι, Gr. p. 55
 ὀλιγόπιστος *of little faith*;
 ὀλίγος, πίστις

32. ἐπιζητέω -ήσω *to seek earnest-
 ly*; ἐπί, ζητέω
 χρήζω *to have need, require*;
 χρεία
 34. ἀρκετός -ή -όν *sufficient*;
 ἀρκέω.

- 1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
- 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
- 3 ἀπέχουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ ποιούντος ἐλεημοσύνην,
- 4 μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.
- 5 Καὶ ὅταν προσεύχῃ οὐκ ἔση ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν
- 6 λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. σὺ δέ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
- 7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοὶ δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

¹ πρὸς τὸ θεαθῆναι αὐτοῖς, lit. *with a view to the being seen of them*:—the Infinitive with the Article used as a Substantive. Syntax, p. 65, 2, c. ζ.

² μὴ σαλπίσης. μὴ with 2 Pers. Aorist Subjunctive for a Negative Imperative.

ὅπως δοξασθῶσιν, *so that, etc.*, a Consecutive Clause.

So vv. 4, 5.

³ οὐκ ἔση, Future Indicative for Imperative, as in v. 48.

ἐστῶτες. Gr. p. 45, note 2.

φανῶσι, Aorist 2 Pass. Subjunct.

- 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν
 9 ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως οὖν προσεύχεσθε
 ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά
 10 σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου,
 11 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν
 12 ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
 13 ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ
 μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ
 τοῦ πονηροῦ. ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
 14 δόξα εἰς τοὺς αἰῶνας. ἀμήν. Ἐὰν γὰρ ἀφήτε τοῖς ἀν-
 θρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
 15 ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ
 παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παρα-
 πτώματα ὑμῶν.
- 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυ-
 θρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι
 τοῖς ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσι
 17 τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφα-
 18 λήν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς
 ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ·
 καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν
 τῷ φανερῷ.
- 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ
 βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπ-

⁸ οἶδε . . . ὧν χρεῖαν ἔχετε. The antecedent is omitted. Syntax, p. 72, 3. πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν, Infinitive with Article for a Substantive. Compare above, v. 1.

¹³ ἀπὸ τοῦ πονηροῦ, *from the evil one*, R. V. But the Neuter, as in A. V., is more comprehensive, and therefore better.

^{14, 15} ἐὰν introducing Conjunctional Clauses with the Subjunctive. So ὅταν, v. 16.

^{16, 18} νηστεύοντες, νηστεύων. Participle instead of Infinitive. Syntax, p. 66, 2, b.

20 τουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε
 21 οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ
 22 ἔσται καὶ ἡ καρδιά ὑμῶν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ
 23 σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ,
 24 σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς δύναται δυσὶ
 κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
 ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει.
 25 οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. διὰ τοῦτο λέγω
 ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε·
 26 ἐστί τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε
 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερί-
 ζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν
 ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν
 28 αὐτοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; κατα-
 μάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ
 29 νήθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 30 αὐτοῦ περιεβάλετο ὥς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ

²³ τὸ ἐν σοί. Syntax, p. 65, 2, c. δ.

²⁴ ἑνός . . . τοῦ ἑτέρου. Objective Genitive. Syntax, p. 69 (3).

²⁵ etc. No one English expression will stand satisfactorily for all the uses in this passage of the verb μεριμνᾶν. Translate v. 25, *take no exceeding thought*; 27 *by taking thought*; 28 *why take ye over-thought*; 31, 34 *take no exceeding thought*; 34 (b) *take thought*. Suffering men must be, and ought to be, occasionally 'anxious':—only they must keep their anxiety within moderate limits.

²⁶ πίητε, Aorist 2. Gr. p. 56.

²⁷ πῆχυν, Gr. p. 12, 4.

²⁸ αὐξάνει. Verb Singular with Neuter Plural Subject τὰ κρίνα understood. Syntax, p. 66, 1. Obs.

²⁹ περιεβάλετο, *clothed himself*.

ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον,
 ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγό-
 31 πιστοὶ ; μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί
 32 πίνωμεν, ἢ τί περιβαλώμεθα ; πάντα γὰρ ταῦτα τὰ ἔθνη
 ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε
 33 τούτων ἀπάντων· ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται
 34 ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον
 μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

³¹ τί φάγωμεν κ.τ.λ. Subjunctive expressing doubt.

³² τὴν αὔριον, i. e. τὴν ἡμέραν τὴν αὔριον.

ἀρκετόν, a Neuter Predicate with a Feminine Subject, like πλεῖον,
 v. 25.

St. Matt. vii.

- | | |
|--|--|
| 2. μετρέω -ήσω to measure ;
μέτρον
ἀντιμετρέω to measure in
return ; ἀντί | ἄρπαξ -γος rapacious, raven-
ing |
| 3. κάρφος -ους, ὁ a mote, splinter
δοκὸς -οῦ, ἡ a beam
κατανοέω -ήσω to perceive ;
κατά, νοῦς | 16. καρπὸς -οῦ fruit
ἐπιγινώσκω to know clearly,
recognise ; ἐπί, γινώσκω
Gr. p. 55 |
| 4. ἐκβάλλω to cast out ; ἐκ,
βάλλω, Gr. p. 55
διαβλέπω -ψω to see through
or clearly ; διά, βλέπω | συλλέγω -ξω to gather to-
gether ; σύν, λέγω
ἄκανθα -ης a thorn, briar
σταφυλή -ης a bunch of grapes
τρίβολος -ου a thistle
σῦκον -ου a fig |
| 6. μαργαρίτης -ου, ὁ a pearl
ρήγνυμι (ρήγ)-ξω to tear,
rend | 20. ἄραγε therefore ; ἄρα, γε
23. ὁμολογέω -ήσω to confess
ἀποχωρέω -ήσω to depart
ἀνομία -as lawlessness, ini-
quity |
| 7. κρούω -σω to knock
9. ἐπιδίδωμι to give ; ἐπί, δίδωμι | 24. φρόνιμος, ὁ, ἡ prudent
25. βροχή -ης rain ; βρέχω
προσπίπτω to fall against,
Gr. p. 57 |
| 10. ὄφis -εως, ὁ a serpent
11. δόμα -τος a gift ; δίδωμι
15. ψευδοπροφήτης -ου a false
prophet ; ψεῦδος, προφήτης
ἔσωθεν from within, within | 26. ἄμμος -ου, ἡ sand |

27. πτώσις -εως *fall*; πίπτω28. ὅτε *when*συντελέω -ήσω *to finish, accomplish*ἐκπλήσσω -ξω *to astonish*; ἐκ,πλήσσω *to strike*διδασχῇ -ῆς *teaching, doctrine*;

διδάσκω.

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε,
 2 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσε-
 3 ται ὑμῖν. Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
 4 κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ
 5 ὀφθαλμῷ σου; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
 6 τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἅγιον τοῖς
 κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν
 χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν,
 7 καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
 8 ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς
 γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκεi, καὶ τῷ κρούοντι
 9 ἀνοιγήσεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ
 10 ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν
 11 αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ
 ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
 μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
 12 αἰτουσιν αὐτόν; Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν
 ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ
 ἐστιν ὁ νόμος καὶ οἱ προφῆται.

² Antecedent understood, as in vi. 8.

⁴ ἄφες ἐκβάλω, lit. *suffer that I should cast out*. ἵνα is inserted in St. Mark xi. 16.

⁶ στραφέντες, Aorist 2 Passive with a Middle signification. Gr. p. 54.

⁷ ἀνοιγήσεται, Future 2 Passive.

¹¹ οἴδατε, *ye know how*, with an Infinitive after it.

πόσῳ μᾶλλον, *by how much rather*. πόσῳ Dative of Quantity with a Comparative.

- 13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη,
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
14 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη,
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
15 εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδο-
προφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προ-
16 βάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν
αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
17 σταφυλήν, ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν δένδρον ἀγαθὸν
καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονη-
18 ροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς
19 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. πᾶν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
20 βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
αὐτούς.
- 21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιοῦν τὸ θέλημα τοῦ πατρός
22 μου τοῦ ἐν οὐρανοῖς. πολλοὶ ἑροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ,
Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ
ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
23 πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέ-
ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
24 ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους,
καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκο-
25 δόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ

13, 14 The Subject has the Article, the Predicate generally not. Syntax, p. 64. I, obs. I.

16 συλλέγουσιν, i. e. *men*. The Subject of a Verb is sometimes thus omitted.

21 εἰσελεύσεται, taken as if from εἰσερχομαι. Gr. p. 58.

23 ἐργαζόμενοι, a Deponent Verb. Gr. p. 54.

25 κατέβη, from καταβαίνω. Ἔβην, Aor. 2, is conjugated like Aor. 2 of a Verb in -μι, as ἔστην.

βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
 προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο
 26 γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
 τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 27 ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ
 κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
 ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν
 ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
 29 τους, ἐξεπλήσσουντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
 διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
 ματεῖς.

²⁵ ἔπνευσαν, from πνέω.

τεθεμελίωτο, Pluperf. Pass.

²⁹ ἦν διδάσκων, for ἐδίδασκεν, a New Test. idiom. Gr. p. 53.

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